

Spinoza Reviv'd.

Part the Second.

OR, A
LETTER
TO

Monfieur *Le CLERC,*

Occasion'd

By his Bibliotheque Choisie, Tom. 21.

WHEREIN

Her MAJESTY'S Prerogative, and the
Authority of Parliaments, are Defended.

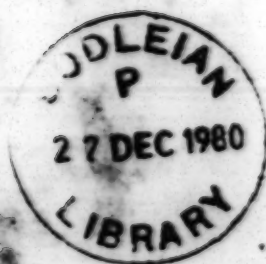
AS ALSO

A Full CONFUTATION of the many
Calumnies which the said Monfieur *Le Clerc*
hath endeavour'd to throw on the Learned and
Reverend Persons that wrote against the So-
ditions and Atheistical Principles, in a Book
entitled, *The Rights of the Christian Church*
Asserted, &c.

By *WILLIAM CARROL, ESQ.*

LONDON:

Printed; and to be Sold by *John Morphew*, near
Stationer's-Hall. 1711.



A
LETTER
TO
Monsieur Le CLERC.

S I R,

WHEN I wrote a small Treatise under the Title of *Spinoza Reviv'd, &c.* against the Book equivocally call'd *The Rights of the Christian Church Asserted, &c.* your *Extract* and *Judgment* of those *Rights* appear'd, *Bib. Chois. tom. 10. p. 305.* approving and recommending them excessively; which oblig'd me then to examine that *Extract*, with other Principles of yours relating to it, and to speak of 'em in an *Appendix* to my little Book, as I thought they deserv'd, and according to the strictest Equity and Truth, as I apprehended.

But your *Extract*, and celebrated *Rights*, having been afterwards *Burnt* here in *London*, according to the Orders of the Honourable *House of Commons*, it seems you took it for granted, that 'those were the Cause of that Catastrophe, who, writing against the Book of *Rights*, profess'dly attack'd that *Extract*, and your other Principles, and prov'd both them and those *Rights* too, guilty of the Errors for which they were deserv'dly committed to the *Flames*.

B

Now,

Now, of all those who wrote against that Book, there is none but the Reverend Dr. *Hickes*, in his Preface to his *Christian Priesthood*, and in that to *Spinoza Reviv'd*, and I throughout, and especially in the Appendix to that little *Treatise*, who has professedly taken your *Extract*, and other Principles, to task, and charg'd both them and the *Rights* with *Spinozism*; which occasions, 'tis suppos'd, those distinguishing Effects of your Resentment, in this your new *Extract* and *Judgment* of the Authors who wrote against the *Rights*, *Bib. Choisf. tom. 21. p. 36, &c.* to fall so severely upon that *Learned Divine*, and upon *Spinoza Reviv'd*.

Yet, contrary to your Design, Sir, those *Invectives* have been so far from doing them any Hurt at all, that they have serv'd only to confirm those that knew them, in the Esteem they had for them before; and to convince them, by new Proofs, that *Spinoza Reviv'd*, and its Preface, have put it perfectly out of your Power to offer any reasonable Argument against them, in Vindication either of your *Extract*, your Principles, or the Book of *Rights*, &c.

This is so true, that the Intelligent, who have examin'd what you wrote against them, have declar'd, That the only Answer it deserves, is to despise it; in which Sentiment the Reverend and Learned Dr. *Hickes* persists still, as to what regards himself, as I would have done as to what concerns me, were it not that I think it more useful to the Publick, and to you particularly, to make it appear once more, that you have really espous'd and establish'd *Spinoza's Atheistical Hypothesis*.

For that *Hypothesis*, and the Principles that attend it, overthrow the Existence of God, fundamentally subvert all Natural and Reveal'd Religion, and quite dissolve the only real Basis and Cement of all Civil Societies and Governments: It destroys

stroy the Nature of Virtue and Vice, of Right and Wrong, Justice and Injustice, of all Honour, Honesty, Sincerity, Conscience, &c. In a word, Human Malice cannot invent a System more injurious to God, or fatal to Mankind, than that *Hypothesis* is.

Yet, as it was no very easy Task clearly to discover and shew its Poison, as establish'd by *Spinoza* himself, in those Books of his that appear'd whilst he liv'd; so likewise, it requires Attention and Skill, distinctly to perceive, and plainly to discover it to others, as set off in the Writings of the only two Men, of any Consideration, who have establish'd it since he dy'd.

For his Posthumous Works setting it off in plain, determin'd Terms, that is, teaching *Atheism* professedly and bare-fac'd, have been so unanimously and deservedly censur'd, condemn'd, abhorr'd, and confuted by the Learned of *Europe*, that none has appear'd so inconsiderate, as publickly to undertake the setting it off in the same manner, in direct, defin'd, determin'd Terms, as you have it in those Works.

And therefore the two Men I mean, went another way to work: They borrow'd *Spinoza's* own Jargon, Sophisms, Subtilty, Abuse of Words, &c. and added to these a great many surprizingly crafty Contrivances, Devices, Methods, Tricks and Shifts of their own Invention; under the Cover of which, they have set off this *Hypothesis* in Masquerade, and done a great deal of Mischief, under the very Pretence of serving the Interest of *Truth*, and doing good to their Fellow-Creatures.

Now, Sir, you being, unhappily, one of the fore-mention'd Two; and having taken just Measures to season the Minds of Youth, as well of this, as of future Generations, with *Spinozism*, in the Manner now related, and before they are able

to discover it, by establishing that *Atheistical Hypothesis* in your *Philosophy*; 'tis hop'd that it will be useful to the Publick, and highly beneficial to you in particular, plainly to discover and prove, First, That you have really establish'd the said *Hypothesis* in your *Philosophical Works*; and, Secondly, That really you neither did nor could *know* what you *said*, whilst engag'd in that desperate Performance: That it is absolutely impossible for any other to succeed in that Attempt better than you have done, or to advance one single Step in the Proof of that *Atheistical Hypothesis*, with *Knowledge* or *Evidence*, with *Reason*, *Certainty*, or *Truth*: In one word, That it is absolutely impossible for any *Man* to be, at the same time, a *Spinozist* and a *Reasonable Creature*, that is, a *Creature* following the *Light* of his own *Reason*.

For this will inform those who are concern'd, what your leading Principle is, and shew how gladly and plainly you would speak agreeably to it, if a favourable Occasion was offer'd; since, contrary to all Probability of Success, you so loudly and zealously approv'd and recommended the *Book of Rights*, &c. which are compos'd only of some of the horrible Consequences of *Spinoza's Hypothesis*: This will cut off any Credit or Discredit which your Reputation in the *Commonwealth* of *Letters* might derive upon that *Hypothesis*, or upon those who have or do write for or against it: It will hinder these new Efforts of yours, in Favour of the *Rights*, &c. from making any Impression upon *Understanding Men*; and, at the same time, which is a main Point, oblige your self to act according to *Reason*, *Knowledge*, *Evidence*, *Certainty*, and *Truth*, by publicly re-calling your Errors; or, to act contrary to *Reason*, *Knowledge*, *Evidence*, *Certainty*, and *Truth*, by publicly persisting in them.

But

But since you are pleas'd, in this new *Extract*,
ib. p. 40. to call the Arguments employed in *Spinoza Reviv'd*, to prove your self and the *Rights, &c.*
 guilty of *Spinozism*, *Rediculous Calumnies*, and that
 it might be thought, you did not rightly understand
 that *Treatise*, being writ in *English*, especially since
 you speak of its Contents, just as the
 * *quinzes vints* wou'd of Colours, if they had a mind to banter, and shou'd
 say, that the Colour of a Tulip is just
 like the Sound of a Trumpet, and that of a Rose, the
 very same thing with the Smell of a Violet; I shall
 take care to make this Letter, with which I ask
 Leave to trouble you, to speak good French, least
 you shou'd misrepresent or misapprehend me a se-
 cond time; and in the mean while I shall, with
 your Permission, reduce what I shall say in it, un-
 der the Four following Heads.

* A Society of
 Blind Gentle-
 men in Paris.

First, I shall examin a Matter of Fact, relating to
 my present Design.

Secondly, I shall make a few Observations upon
 your Judgment of *Spinoza Reviv'd*, and of other
 Books writ against the *Rights*.

Thirdly, I shall prove that you have establish'd
Spinoza's Hypothesis in your Works.

Fourthly, I shall demonstrate Geometrically, that
 you neither did nor cou'd know what you said, whilst
 engag'd in that Attempt.

To render what I shall say under those Heads the
 more intelligible, suffer me, Sir, to acquaint you
 here, with the Ideas for which the words, *Spinozist*,
Spinozism, and *State of Nature* do stand in this Letter.
 The former two stand for *Atheist*, and *Atheism*:
 The Letter stands:

' For a lawless Condition of certain Men, ori-
 ' ginally sprung up out of the Earth like so many
 ' Mushrooms, solely by the Agency of the Blind,
 ' Unthinking, Unguided Laws of Nature or Mat-
 ' ter,

ter, that is of Motion, Rest, Gravity, &c. without the Interposition of any Intelligent, Free Agent, living in a State of perfect Equality and perpetual War, having a Natural Right to every Thing, even to the taking away each other's Lives, Limbs, &c. and that without doing one another any Wrong, any Injustice, without committing any Sin, transgressing any Law, &c. without being answerable to any for so doing, as having no Laws at all, either Natural, Humane or Divine, which they were bound to obey, &c. This.

Sir, as you see, is a Draught of *Epicurus*, *Hobbs* and *Spinoza's* *Atheistical State of Nature*, the same which is Establish'd in the Book of *Rights*, &c. and made the sole Basis of that *Treatise*, of which you say, ' *Bib. Chois. Tom. 10. p. 305.* That no Book was ever writ with so much Force, and so well supported: None with so much Strength and Clearness of Reason, or which draws the Proofs of what it asserts, from the first Principles upon which both the Civil and Ecclesiastical Societies are bottom'd, &c.' That is, from the foremention'd State of Nature, and the Doctrines that attend it, which, according to that Book, are those first Principles. Now,

Sir, If you will permit me, I shall begin my Task by examining a Matter of Fact, recounted by you, *Bib. Chois. Tom. 20, p. 396, &c.* and prefix'd to the *English Translation* of this new Extract of yours, to promote the Design it's carrying on; There, to disprove the Report of your Book's being Burnt here in England, you say; ' That a Second Part of the Rights being publish'd with your Extract of the first Part subjoin'd to it; the Commons of Great-Britain having thought fit to order both the First and Second Part to be Burnt, as being against Episcopal Government, it happen'd that the Appendix subjoin'd to the Second Part was Burnt with the rest, without any other Reason for Burning the

Tran-

' *Translation of your Extract.* ' This, you say, ' is
 ' what you have been inform'd by Gentlemen who,
 ' you have reason to believe, were well acquainted
 ' with what pass'd, and are likewise Persons of *very*
 ' *great Sincerity.* '

It were to be wish'd, Sir, that those Gentlemen were Persons of very great Sincerity, and that you had been better inform'd of this Fact, which you intirely misrepresent both in Substance and Circumstances ; for there never was any such Book Publish'd or Burnt here in *London*, as a Second Part of the *Rights* ; consequently your *Extract* was never subjoin'd to, or *Burnt* with any, without any other Reason. But the First Part of the *Rights*, by Order of the Honourable House of Commons, was *Burnt* by the Hands of the Common Hangman, not as being against *Episcopal Government*, but because with *Epicurus*, *Hobbs* and *Spinoza*, it establishes the forementioned *State of Nature*, with a great many of its Dangerous, Blasphemous, Antichristian, Unreasonable, *Atheistical Attendants* ; and bottoms the Original of all Civil and Ecclesiastical Societies upon them ; by which it fundamentally subverts all Natural and Reveal'd Religion, overthrows our Constitution both in Church and State, supposes there is no God, &c. which with the rest of its Monstrous Tenets are sufficiently expos'd in *Spinoza reviv'd*.

And your *Extract*, Sir, was *Burnt* at the same time, and with the same Solemnity, not by Chance or Haphazard, without any other Reason but its being subjoin'd to a Book that never had a Being but in Imagination. No, it was burnt upon mature Deliberation, designedly, publicly, single and by it self, under its own proper Name ; and this, as the Act and Deed of the whole Nation, in utter Abhorrence and Detestation of those most Dangerous, Blasphemous, *Atheistical Principles* and
 Po-

Positions, which it did approve, establish, and spread by those excessive and publick Recommendations it gave to the wicked *Rights*, &c. You see, Sir, how different this true Relation of the Fact we consider is, from that Account you have been pleas'd to give the Publick of it; and least you should suspect the Truth of what I tell you, pray read the Order of the *Honourable House of Commons*, with their judicious Proceedings and Sentence upon this Occasion, as found upon *Record* in the *Acts* of the *Day*, which I send you in their own original Words as follows.

Sabbati 25 die Martii, 1710.

‘ A Complaint being made to the
 ‘ *i. e. House of Commons.* ‘ *House of a Printed Book, Entituled,*
 ‘ *The Rights of the Christian Church asser-*
 ‘ *ted, &c.* And also of another Printed Book, En-
 ‘ tituled, *A Defence of the Rights, in two Parts.* And
 ‘ likewise *Monsieur le Clerc’s Extract and Judgment of*
 ‘ *the said Book, translated from his Bibliotheque Choisie.*
 ‘ *London Printed in the Year, 1710.* The same
 ‘ were produc’d and brought up to the Table, and
 ‘ some *Paragraphs* and *Passages* therein contain’d
 ‘ were read.

R E S O L V E D.

‘ That the said Books are *Scandalous, Seditious,*
 ‘ *and Blasphemous Libels, Highly Reflecting upon the*
 ‘ *Christian Religion, and the Church of England, and*
 ‘ *tend to promote Immorality and ATHEISM,*
 ‘ *and to create Divisions, Schisms and Factions among*
 ‘ *Her MAJESTY’S Subjects.*

O R-

ORDERED.

‘ That the said Printed Books be this Day, at
 ‘ One of the Clock, *BURNT* by the Hands of
 ‘ the Common Hangman, in the *Pallace-Yard*,
 ‘ *Westminster*; and that the Sheriffs of *London* and
 ‘ *Middlesex* do assist the Serjeant at Arms attending
 ‘ this House, in seeing the same done.

RESOLVED.

‘ That an humble Address be presented to *Her*
 ‘ *Majesty*, that She will be Graciously pleas’d to
 ‘ direct *Her Attorney-General* to Prosecute the *Authors* of the said Books, and the *Publishers* thereof,
 ‘ and the *Authors* and *Publishers* of all other Scandalous, Seditious and Schismatical, Atheistical and
 ‘ *Blasphemous Books*.

ORDERED.

‘ That the said Address be presented to *Her Majesty*, by such *Members* of this House, as are of
 ‘ *Her Majesty’s* most Honourable Privy-Council.

ORDERED.

‘ That *Mr. Attorney-General* do lay before this
 ‘ House, the next Session of Parliament, an Account
 ‘ of all such Prosecutions, as he shall have then
 ‘ made.

RICHARD ONSLOW, Speaker.

Hereby you perceive, Sir, that your Book was
 not Burnt by meer Chance, nor that of the *Rights*,
 &c. as being against *Episcopal Government*, and that
 your

your Judgment of those Rights, &c. when you say, *ib.* ' That their Author had no Design against the present Establishment, but only against some Excessive Pretensions, (i. e. of the Clergy) and those even contrary to the Laws of England, and to the Authority of King and Parliament, ' is Diametrically opposite to the Judgment of the British Nation and Parliament it self; and you have seen in *Spinoza Reviv'd*, that it stands in the same Opposition to the Judgment of the Church of England, who rose up as One Man against that Blasphemous Libel: But I proceed,

Secondly, To make a few Observations upon your Judgment of *Spinoza Reviv'd*.

In that Treatise 'tis said, That the foremention'd Libel, mis-named, *The Rights of the Christian Church, &c.* is, in the main, borrowed from *Spinoza's Rights of the Clergy*. But you wou'd insinuate, *ib.* that *Spinoza* was not the Author of that Book, because his Friends do not mention it in the Preface to his posthumous Works, where they own other Pieces of his, without excepting the most dangerous, to wit, his *Theologico-Political-Treatise*. But if those Friends were *Spinozists*, you know there is no Credit to be given to any thing they either do or say, without better Proofs; since they are *State-of-Nature-Men*, and that their Profit is the Rule of their Words and Actions, according to their Master's Doctrine, who tells 'em,

' That whatever it be, wherein
 * This is a Blind * any Man, * consider'd as living
 only, for he owns no * under the Empire of Nature a-
 other God but Na- * lone, finds Any Profit to Himself,
 ture alone. * whether he judges of it by the
 ' Light of his Reason, or by the Suggestions of his
 ' Passions, he may seek it by Virtue of the Abso-
 ' lute Right of Nature, and make Himself Master of
 ' it in any manner whatsoever, either by Force, or by
 Fraud,

‘ *Fraud*, or by *Prayers*, in a Word, by *any other Way*
 ‘ *whatsoever*, which he shall find the *Easiest. Trac.*
 ‘ *Theol. Pol.*

Men of those Principles therefore, who fancy *Fraud*, *Deceit*, *Treachery*, *Lies*, *Forgery*, *Calumny*, *Slander*, *Imposture*, &c. the *lawfulest Means* that can be thought of, to procure whatever their *Imaginations*, or *Passions*, or *Interest* suggest to ‘em, as *profitable*; are the Bane and Pest of Human Societies, and deserve no manner of *Credit* in any Case, or upon any account whatsoever. But if *Spinoza’s* Friends were not *Spinozists*, then their not mentioning his *Rights of the Clergy*, and your not remembering, *ib.* whether you have or have not read, that that Book was by some attributed to *Hermannus Scobelius*, are *Negatives* that have no Weight in the present Debate.

For Mr. *Bayle* assures us, that those *Rights* were look’d upon as the *Forerunners* of *Spinoza’s Theologico-Political-Treatise*. *Dic. His. Tom. 3. p. 2773*, Mr. *Dartis* maintains very discerningly, ‘ That the *Stile*
 ‘ and *Principles* of those two Books are so *uniform*,
 ‘ that whoever compares them, will be fully
 ‘ convinc’d, that they were writ by the *same Author*: That you need only to read *Spinoza’s* Book
 ‘ of the *Rights of the Clergy*, and his *Theologico-*
 ‘ *Political-Treatise*, to perceive that he did not run
 ‘ down the *Rights of the Clergy* in the *Former*, but
 ‘ only to make way for the *Atheism* he establish’d
 ‘ in the *latter*. *Jur. Ham. 26 of October, 1694.*
 Indeed the Principles, the Reasonings, the Turn of Thought and Expression, are so much alike in those two Books, and so peculiar to *Spinoza*, that I wonder how any one can undertake to insinuate, that he is not the Author of the one, as well as of the other; especially since they are both of ‘em direct, immediate, and necessary Consequences of his own *Hypothesis*, which was not yet publish’d,
 when

when those two Books appear'd ; and, consequently, none cou'd be the Author of 'em, but he alone who was the Author of his *Hypothesis*. But,

You go on to give your Reader an Account of the 9 Sections, whereof *Spinoza Reviv'd* is compos'd, and tell him, *ib. p. 1.* ' That, with Relation to Controversies, your *Bib. Choisie* is like a *Neutral Country*, wherein both Sides have a Right to exhibit ' their Reasons.' Let it be so, but then 'tis only like a *French Country*, wherein such a *Neutrality* is observ'd, as makes poor Mr. *Masner's* Son, at present, to groan under the Weight of its usual Equiry. Yet the Treatment which *Spinoza Reviv'd* has met with in your *Neutral Country*, makes him believe that 'tis rather a *State of Nature*, wherein a *Lawless Right* is pretended to every-thing a Man has a Mind to : For you so prodigiously misrepresent its Contents, that one cannot forbear thinking so ; especially, since this is done to support the Credit of a burnt Libel, bottom'd upon that pretended State.

I pass some of those *Misrepresentations* by, and come to your *Remark* upon my *Second Section*, which, speaking of me, runs thus :

' He treats, as a Principle favouring of *Atbeism*, ' the Opinion of those who will have all *Mens* ' *Naturally Equal* ; but he does not well understand ' what they mean by that, as will easily appear by ' reading *Puffendorf's Treatise of the Law of Nature* ' *and Nations*, Book 2. Chap. 2. No-body, for ' what *Puffendorf* says there, will take that Great ' Man for an *Atbeist* ; or will say, his Arguments ' do infer, That Mankind had any other *Beginning*, besides that which they have had, *ib. p. 4.*

Now, Sir, I have read that Chapter, and am at present perfectly convinc'd, by its Tenor, that either you have not read it your self ; or, if you have, that you did not understand it ; or, if you have

have understood it, that you have either forgot what you read in it, or else that you speak here contrary to your Knowledge. And there is no unbyass'd Man, who will consult that Chapter, and *Spinoza Reviv'd*, but shall be convinc'd of the same Truth; as I shall partly make appear by the following Reflections.

First then, You misrepresent me here both in Sound and Sense: For the Words, *Naturally Equal*, are not in that whole *Section*, no, nor in the whole Book, that I can either find or remember: I am sure I never said there, or any where, what you charge me with; and I wish at present there were no Inequality betwixt some People. But in that Place, I was considering a *Property* of the fore-mention'd *State of Nature*, to wit, *Perfect Equality*, not of *Nature*; not of *Men*, as *Men* barely; not of *Men*, consider'd as *participating* of the same *Humane Nature*, in which Sense all *Men* are *Naturally Equals*; but of *Men* as being *Perfectly Equals*, as to all sorts of *Power, Authority, Empire, &c.* For the Book of *Rights, &c.* having asserted, with its Masters, That in their *State of Nature*, before *Covenants* or *Humane Laws* made any *Alteration*, or introduc'd any *Inequality, Authority, Empire, &c.* *Men* were *Perfectly Equals*, *No-body* having any more *Power, Authority, &c.* over another, than the other had over him. This is the *Imagination* I was exposing, and I have prov'd, that it not only savours of, but is really *Atheistical*, as being bottom'd upon the fore-mention'd *State of Nature*.

Your misrepresenting me thus, and your confounding Things that are very different, is not the only Fault you are guilty of, even in the *Remark* under consideration: For there you direct us to the 2. *Chap.* of *Puffendorf's 2. Book*, to find his Opinion concerning *Natural Equality*; and yet 'tis not in that *Chapter*, nor even in that *Book*, that
Puffen-

Puffendorf treats of that *Equality*, but in his 3^d Book and 2^d Chapter. But still, let us hear a little what he says in that Chapter, whose Title runs thus: 'Of the Obligation incumbent upon all Men to consider each other, as being *Naturally Equals*.' This might mis-lead an *Index-Man*, prejudic'd in his own Favour, and in that of his Opinion. But *Puffendorf* decides the Controversy, after having premis'd some Observations in the 1st Section of this Chapter, by giving us his Judgment in the following Conclusion. 'Whereas therefore *Humane Nature* is found the same in all Men; and, besides, that there cou'd be no Society betwixt them, if they should not consider each other, at least as Men; it follows, that by *Natural Right*, every one ought to esteem and use others, as being *Naturally Equals* to himself.'

As to the Chimerical *Natural Equality of Power, Authority, &c.* which you and your *Rights* contended for, *Puffendorf* confutes it in the very next Section, as establish'd by *Hobbs*, one of those Authors from whom that *Libel* borrow'd it, as you have it prov'd in *Spinoza Reviv'd*. I would quote *Puffendorf* here upon this last Article, were it not that I intend to produce his Authority for it elsewhere, and to hasten at present to the 2^d Chapter of his 2^d Book, according to your Direction. But to make what shall be said the more intelligible, suffer me to re-mind you of what you have read in *Spinoza Reviv'd*, viz. That the Book of *Rights, &c.* are, in the main, borrow'd from *Spinoza*, and partly from *Hobbs, Locke, and Epicurus*; that the Contents of that *Libel* are solely bottom'd upon the fore-mention'd State of Nature, and its Properties; that I have handled the Subject of my little Book *Analitically* on the one hand, by unfolding the *Nature, Tendency, &c.* of those Properties, and tracing them to their first Principle, to wit, that pretended State; and this again,

to the only Basis it stands upon, to wit, *Spinoza's Hypothesis of One Only Substance*; and Synthetically on the other hand, by shewing the Nature of that Hypothesis, and by proving that those Properties, and that State, do naturally and necessarily agree to, singly and solely center in it, that is, in the only Basis of all *Atheism*, whether *Ancient* or *Modern*.

Now, Sir, permit me to tell you, That it is not One Man of a Thousand that should designedly set about it even at present, who is able so fully and learnedly to confute the fore-mention'd State of Nature, and its Properties, the only immediate Basis of the Book of *Rights*, &c. and to confirm what *Spinoza Reviv'd* says against it, as *Puffendorf* has done in this very Chapter, wherein, you tell your Readers, *They shall easily see I did not well understand that Subject when I treated of it*. You know 'tis that pretended State, and its horrible Properties, as I call 'em, as borrow'd from the fore-mention'd Authors, and establish'd in the Book of *Rights*, &c. against which I argu'd: And 'tis the very same pretended State, the very same horrible Consequences, as *Puffendorf* calls 'em, establish'd by the very same Authors, to wit, *Hobbs* and *Spinoza*, which that Great Man professedly confutes in this Chapter. Pray suffer me to make this appear: The Title of the Chapter you have in these Words;

Of the State of Nature.

I shall follow the Method mention'd in the foregoing Lines, and consider, First, The Properties of that pretended State, as establish'd in the *Rights*, &c. whereof one is, *That every one in it had a Natural Right to every Thing, even to each others Lives, &c.* Another of those Properties is, *A Natural Right to an absolute Freedom from all sorts of Laws whatsoever.* These, you know; I have attack'd; and thus *Puffendorf* confutes them, viz. 'In the State of Na-

' ture, Men may enjoy whatever offers, and employ
 ' all the Means they can for their own Preservation;
 ' provided they do not *Invalidate* the Rights of Ano-
 ' ther. They may not only use their Forces, but
 ' even follow their own Judgment and Will, in
 ' the Choice of Means for Self-Preservation; pro-
 ' vided that that Judgment and Will be always con-
 ' formable to the Laws of Nature, ib. § 3. For the
 ' Natural Liberty we ascribe to Mankind, is always
 ' subject to an Obligation to the Laws of Nature,
 ' and to the Divine Authority, ib. §. 4.' Thus,
 Sir, this Great Man professedly overthrows those
 two Rights of the fore-mention'd State of Nature,
 which *Spinoza Reviv'd* expos'd; and lays down his
 Principles in direct Opposition, as you see, to
 their Abettors, *Hobbs* and *Spinoza*, whom he quotes,
 and more copiously confutes afterwards.

Another of that pretended State's Properties is,
 it's being a State of perpetual War, &c. But your Re-
 mark upon my 4th Sect. consisting in telling me,
 that *Puffendorf* has in this Chapter, as indeed he has,
 confuted that Error much better than I have done,
 I shall deprive my self of the pleasure of quoting
 the fine things he says upon this Head, and only
 acquaint you, that it was not my Design directly
 to confute, but to unmask and discover that Ima-
 gination, as set off in disguise in the *Book of Rights*,
 &c. Let us go on then, and I think 'tis very well
 worth our while, carefully to consider and rightly
 to understand the first Principles of all Ecclesiastical
 and Civil Societies; which are, according to you,
 to that Libel, and its Masters, certain Original Pacts
 and Covenants made by Mankind upon their com-
 ing out of that pretended State of Nature, War, &c.
 This Dream, you know, is one of the Doctrines
 of that chimerical State which *Spinoza Reviv'd* at-
 tacks; and 'tis likewise one of those Consequences of
 it, which *Puffendorf* confutes in his Chap.

He

He shews, in his *Eighth Section*, that it is ridiculous and absurd; and after having solidly prov'd, that the true and only real *State of Nature*, is so far from being a *State of War*, &c. that it is really a *State of Peace and Concord*, he comes to his *Eleventh Section*, wherein he gives you to understand, ' That ' that *Peace* is establish'd and commanded by *Nature itself*, independently of any *Humane Act*; and, ' by *Consequence*, that it is solely founded upon ' the *Obligation of the Law of Nature*, to which all ' *Mankind* are subject, as *Reasonable Creatures*.

' Whereas then, says he, That *Universal Peace* ' does not owe its *Origin* to any *Humane Covenants*, ' it appears *useless* to recur to any *Treatise* or *Alliance* to strengthen it; since that would add *nothing* to the *Obligations of the Law of Nature*, and ' that *Men* would thereby not only engage themselves to *nothing*, but to what all *Mankind* was ' bound to by the *Law of Nature*; but even that ' the *Obligation* itself wou'd not thereby become ' more binding — Nay, it seems, that *Attempt* ' would denote a *Want of Respect* towards *God*, since ' it would be *tacitly* to suppose, That, without a *voluntary Consent on Our part*, the *Authority of the Sovereign Legislator* were not sufficient to command our ' *Obedience*; or, that the *Force of that Obligation* ' does depend *solely* upon our own proper *Wills*.

Words that deserve to be writ in *Letters of Gold*, since the *Atheism* in the *Book of Rights*, &c. declares in express Terms, and bare-fac'd, with their Master *Spinoza*, in his *Theologico-Political-Treatise*, That the *Jews* were not bound to obey even *God* himself, till they receded from their *Natural Right*, till, by a *voluntary Consent on Their part*, they made a *Covenant with Him at Horeb*. But then, you know very well, that they only add *Blasphemy* to their *Atheism*, by making the *Holy Name, GOD*, thus to stand for all *Nature* in their Discourse, that is, for no

God at all, as you have it prov'd in *Spinoza Reviv'd*.

But I hope this Reflection will not hinder you from observing how *Puffendorf* overthrows those pretended *Original Pacts* and *Covenants*, made by certain People who had a *Natural Right* to an *Absolute Freedom* from all Sorts of *Laws* whatsoever; who were *Absolutely Independent* even of God himself, and, consequently, who never had any *Being*. but in *disorder'd Imaginations*. However, it must be own'd ingenuously, that since they are suppos'd to have a *Natural Right* in their *State of Nature*, not to own even God himself as their *Superior* or *Sovereign*, the Reasoning is conclusive and just, when 'tis deduc'd from thence, That they had no manner of *Superiority*, *Sovereignty*, *Empire*, &c. one over another in that *State*; and that, in this Sense, they were then in a *State of Liberty*, or of *Perfect Equality* of *Power*. This, Sir, you remember, is the *Equality* I expos'd in my *Second Section*, and which gave you occasion to direct your Readers to this *Second Chapter* of *Puffendorf's*, to the end they might easily see I did not well understand what I oppos'd in that Place. Let us therefore hear, with Respect, what that excellent Person says here to this important Article. You have his *Judgment* against you, and for *Spinoza Reviv'd*, in the following Words:

' In Effect, how can we conceive any Order,
' without supposing Something to be *First*? But
' that *First Something* ought to be, both *Sovereign*,
' and *Capable of Governing* all the *Rest*; such, in
' one Word, as *Empire* or *Sovereignty* is; upon
' whose Account, principally, every Animal, that
' has the Use of *Reason* and *Speech*, seeks So-
' ciety: Wherefore, Nature itself demonstrates, That, in
' All Societies, *Empire* is something *Natural*; and
' that, on the contrary, a *Liberty*, (i. e. a perfect
' Equality) which excludes All Sorts of *Empire*, is
' mani-

^s manifestly repugnant to Nature, *ibid.* Section 4.

You see, Sir, that if I was made Judge of this Controversy, 'twere not possible for me to give a Sentence more favourable to my own Cause, than this which *Puffendorf* gives for me here; and therefore I conclude, since you appeal to him, that I understood very well the Subject I treated of in my *Second Section*, and elsewhere, since I understood it exactly as he does. But you say, *ib.* p. 72. that the Reverend Archdeacon of Wells laughs at this State of Equality, and that it were to be wish'd he had read *Puffendorf*, or some other Author, upon this Subject. Sir, believing that what you say here was true, I went on, returning it a suitable Answer: But reflecting that your pretended Equality of Power deserv'd to be confuted, I consulted the Learned Archdeacon's Book, and found, p. 26, 27, &c. that, instead of *Laughing* at it, he confutes it largely and learnedly, and that too upon the very same Principles that *Puffendorf* himself confutes it. Whereby 'tis evident, that the Reverend Dr. *Hickes* and I, are not the only Persons you misrepresent, when you are defending any main Principle of the Book of Rights, &c. And, indeed, your Misrepresentations are of more sorts than one, for you acquaint your Readers, that Dr. *Hickes* and Mr. *Hick* explain some Opinions in very near the same Sense with the *Romish Church*; making this serve for an Insinuation, which is injurious and groundless. The latter, not to mention any other of his Works, writes against that Church in the very Book you examine. The former wrote several Books professedly against the Errors of that Communion, as his *Apologetical Vindication of the Church of England, in Answer to her Adversaries, who rproach her with the English Heresies and Schisms. A Collection of Controversial Letters, which pass'd between Dr. George Hickes and a Popish Priest, &c.* A Se-

cond Collection of Controversial Letters, which pass'd between Dr. George Hickes and a Popish Priest, &c. of the Honour and Worship that is due to the Virgin Mary, &c. As for his being a Non-juror, I pity his Case, and wish he were not so, whilst you give him, and others, a *Natural Right* to be such. But to return to what I was discoursing of, tho' that *Natural Equality* of those rare Men, who had likewise a *Natural Right* to an *Absolute Freedom* from all sorts of *Laws, Superiority, &c.* be in it self, and in its Consequences, extraordinary *Ridiculous, Dangerous, Atheistical* and *Manifestly Repugnant*, or contrary to *Nature it self*; yet it is of so great Importance and Use to some People, that others must not touch it, but with a great deal of Caution and Respect, without being branded with want of Understanding, tho' the very Authors themselves to whom they are publicly directed in Derision for farther Information, do speak and reason exactly as they do.

For it is upon that *Natural Equality* that the fore-mention'd *Pacts* and *Covenants* are bottom'd, and both the one and the other are, on the one hand, made the *Original* of all *Civil* and *Ecclesiastical Societies*, and on the other, the *Ground* and *Foundation* for asserting, That all *Power, Authority, &c.* *Ecclesiastical* as well as *Civil*, are *Originally* in, *Immediately* from, and *Ultimately* lodg'd in the *People, &c.* That these are the only *Sovereign, unappealable Judges, Judges in the last Resort*, in all *Causes whatsoever, &c.* as you have it prov'd in my little Book. And because I have made that to appear, I must not, by no means, understand this Subject well. I ask your Pardon, Sir, for this Digression, and your Leave to acquaint you, that by confuting the *Properties* of your *State of Nature*, *Puffendorf* confutes that *State it self*. But not content with this, he attacks it directly and professedly, in this very *Chap.* as I am now going to shew you.

Puffendorf, in direct Opposition to that Chimerical, Atheistical, Epicurean State, gives you a correct Idea of the only true, real and reasonable State of Nature, when he tells you, ' That what we call a State, purely Natural, is a Condition wherein Man is CONCEIVED, abstracting from what accrues to him in consequence of some Human Establishment, and not a State for which Mankind was intended by Nature, ib. §. 4.' This is the Doctrine of Christian Philosophers and Divines, upon this Head, and deserves to be well consider'd and understood. But to go on, after having consider'd Man, in that conceivable State, Puffendorf, in his 3d Sect. establishes the only real Original of Mankind, the only real State of Nature, and fundamentally subverts yours, and the Book of Rights, &c. Epicurean Original of Mankind, and State of Nature, all at once. Pray, Sir, listen attentively to what he says, for I hope it will perfectly charm you. Thus he speaks:

' It must be own'd that all Mankind, at once, was never in that State purely Natural, and that cou'd never have happen'd, as things have been contriv'd. For we believe, upon the incontestable Testimony of the Holy Scriptures, that all Men are descended from two Persons, united by the Conjugal Tie. So that Eve was subject to Adam by Virtue of the Law of Matrimony, and their Children at their Birth, found themselves under the Paternal Power, under the Domestick Empire. All Mankind therefore, cou'd not have been at once in the State of Nature, except you wou'd suppose, according to the Chimerical Opinion of some Pagans, that Mankind sprung up out of the Slime of the Earth, like so many Frogs.—That State therefore, never existed actually, but in part only. The Brethren that went out of their Paternal Families, and form'd each a part, a Family independant of the rest,

‘ rest, begun *Then*, to live in a *State of Liberty*, or
 ‘ (*synonymous Terms*) in the *State of Nature*, not be-
 ‘ ing subject one to another, nor depending upon
 ‘ one common Master.

This, Sir, is the finishing Stroke, and makes an
 End of the Book of *Rights*, &c. all at once. For
 since that *Libel* is intirely bottom’d upon the fore-
 mention’d *State of Nature*, and that it places all
Mankind Originally, and all at once in it, and that
 too, under the forementioned Circumstances; it
 necessarily follows, according to this great Man,
 and to Truth too, that it supposes, according to
 the Chimerical Opinion of some Pagans, that *Mankind*
 sprung up out of the Earth like so many Frogs, or like
 so many Mushrooms, as *Spinoza* Reviv’d words it.
 And that this is the Supposition upon which that
 whole *Libel* is bottom’d, is plainly made out in my
 little *Treatise*, which, since you force me to mention
 so often, allow me to quote once. Having con-
 sider’d a certain Proposition, and prov’d it to be a
 Property of the so often nam’d *State of Nature*, I
 added; ‘ All the other Points of the Doctrine de-
 ‘ liver’d hitherto by our Authors, do singly cen-
 ‘ ter in this *Epicurean State of Nature*. Suppose that
 ‘ *Doctrine*, and you immediately establish this *State*.
 ‘ Suppose this *State*, and you immediately establish
 ‘ that *Doctrine*. They mutually and necessarily in-
 ‘ fer each other. But suppose this *Truth*, viz. God
 ‘ *Freely, Knowingly, and Designedly, Created Mankind*
 ‘ *to Love, Fear, Obey, Worship, &c. Him*; and you
 ‘ immediately subvert both that *State* and *Doctrine*.
 ‘ But suppose that *State*, or *Doctrine*, and vice versa,
 ‘ you immediately subvert that *Sacred and Funda-*
 ‘ *mental Truth*. ib. p. 94.’ This, Sir, is what *Puffen-*
dorf says in other words, in the foregoing Quo-
 tation.

‘Tis thus therefore, that that incomparable Per-
 son establishes the true Original of *Mankind*, agreea-
 bly

bly to sound Reason, and upon the *Incontestable Testimony of Divine Revelation*, in direct Opposition to, and designedly to overthrow the *State of Nature*, which is made the Foundation of the *Book of Rights*, &c. 'Tis thus he establishes the *Original of Civil Societies and Governments*, in Opposition to the Extravagancies in that *Libel*, upon Matrimony, a Principle of Love, Union, Concord, &c. according to the incontestable Testimony of the Holy Scriptures, and to sound Reason also, since Tully did the same before him, *Lib. 1. de Offic. §. 17.* 'Tis thus that this excellent Christian, and truly Learned Man establishes, agreeably to sound Reason, and according to Divine Revelation, an *Original Inequality, Power, Authority, Empire, &c.* antecedent to any sort of *Pacts and Covenants*, made by any People coming out of an *Epicurean State of Nature*, *War, Liberty, Equality, &c.* and proves solidly, learnedly, and unanswerably, that such a *State* never was, or ever could be, that it is a *Chimerical Pagan Opinion*, that it is manifestly *Repugnant to Nature it self, &c.* I have in this Paragraph made use of the words, *sound Reason*; but least *Puffendorf's* sound Reasoning shou'd be excepted against, upon the account of his supposing a *Divine Revelation*, I shall here produce the Authority of another great Man, who speaks admirably well to the same purpose, tho' a *Pagan*, and guided by the Light of Reason alone. 'Tis really worth your while to hear him, Sir, for he batters the *Book of Rights, &c.* to Dust, when he says:

' There is nothing so agreeable to the Rights and
' State of Nature, as a *Sovereign Authority and Em-*
' *pire*, without which, no Nation, nor all Man-
' kind, nor all Nature, nor the Universe it self
' cou'd subsist. For the Universe, the Seas, and
' the whole Earth obey God, and all Mankind obey
' the Orders of the *Sovereign Law*, Cic. Lib. 3. de L.
There

Therefore, there is *nothing* so disagreeable, or contrary to the *Rights* and *State* of *Nature*, as that which is made the *Basis* of the *Book* of *Rights*, to wit, a *State* of *perfect Equality*, a *State* wherein Men had a *Natural Right* to an *Absolute Freedom* from all *Laws* whatsoever, a *State*, &c. Indeed one wou'd think *Tully* had your darling *Rights* in view, and that he was professedly and designedly, with *Puffendorf* and *Spinoza Reviv'd*, confuting the very *Foundation* upon which that *Libel* stands. But then, this is not at all surprizing, considering who those two Persons were. For all truly Great and Learned Men, will always reason, as they have always reason'd, in the same manner; who convinc'd of the *Existence* of *God*, understanding the *Nature* of *Things*, and studying to promote the *Peace* and *Happiness* of *Mankind*, will never fail, as they have never failed, to establish the *Principles* upon which alone those *Blessings* can be either procur'd or preserv'd: They will never fail, according to *Reason* and *Revelation*, to establish the *Original*, *Immediate* and *Perpetual Dependence* of *Mankind* upon their *Original*, *Immediate* and *Perpetual Subjection* to *God*; they will never fail to inform and convince *Mankind*, that they were *Originally* and *Naturally Born* under *Authority*, *Power*, &c. *Originally*, *Naturally*, *Always* and *Necessarily Subject*, to certain *Laws* which they cannot transgress without a *Crime*, &c. and hereby dispose People to be honest Men, good Friends, Neighbours, Subjects and Governours. And now, Sir, I return you many Thanks for giving me this Opportunity of confirming what I wrote against that *Atheistical Treatise*, by the Authority of those great Men; especially by *Puffendorf's*, whose Suffrage is so Full, so Clear, so Universal in my Favour, that I cou'd not add to it, nor make it half so well, if I had the Composing of it my self. I proceed to the other part of your Remark wherein you say,

That

' That no Body, for what Puffendorf says in that
 ' *Second Chap.* will take that great Man for an *Athe-
 ' ist.* Very true. But hereby you wou'd insinu-
 ate, that I have charg'd the Book of *Rights, &c.*
 with *Atheism*, and that it has been condemn'd to the
Flames, as a *Blasphemous Atheistical Libel*, only for
 saying what Puffendorf says there. Prodigy! I have
 shewn you, that Puffendorf confutes the very *Found-
 dation* of that *Libel*, and 'tis made out in my little
Treatise, that that *Foundation* it self, is solely bot-
 tom'd upon downright *Atheism*. - You subjoin.
 ' Nor will any say, that Puffendorf's Arguments in
 ' that *Chap.* do infer, that *Mankind* had any other
 ' *Beginning* besides That they have had.' Very
 true. But you wou'd hereby insinuate, that Puf-
 fendorf's Arguments, and those in the *Rights*, are
 the same, and that as none can from the Former,
 so none can infer from the Latter, as I do, that
Mankind had any other *Beginning* besides that they
 have had. I have shewn that Puffendorf establishes
 the true *Original* of *Mankind*, upon the *Incontestable
 Testimony* of the *Holy Scriptures*, in direct opposition
 to, and when professedly confuting the *State* of
Nature, which is made the *Basis* of that *Libel*; and
 which, as I have prov'd in *Spinoza Reviv'd*, is bot-
 tom'd upon the *Epicurean Original* of *Mankind*, and
 upon the *Supposition* that there is no God. And now,
 it must be own'd, that these *Efforts* of yours are e-
 very way very surprizing. For, not to mention
 that they are contrary to Truth and to known mat-
 ter of Fact, by endeavouring to make us believe,
 that the Book of *Rights* is as free from *Atheism* as
 Puffendorf's 2d *Chap.* is, which is evidently built
 upon the *Existence* of God; they oppose the Ho-
 nourable House of Commons, arraign their Judg-
 ment, and censure their Sentence, by which, with
 all imaginable *Justice* and *Equity*, that *Treatise* was
 committed to the *Flames*, as a *Scandalous Seditious,
 Blasphemous, Atheistical Libel.*

With

With your Leave, Sir, I now come to your Remark upon my 3d §. wherein you charge me, ' With extending the Sovereign's Authority to the ' most *Minute Things*, with approving *Tyranny*, with ' preaching *Persecution*, and then you make me pass ' for a *Non-juror*.' As to the First, I was shewing, in that Place, that the Author of the *Rights* contradicted himself, by depriving the Prince on the one hand, of any *Authority* in Matters of *Religion*, in those *purely indifferent Matters*, as he calls them; and by extending his *Authority*, on the other hand, to those *purely indifferent Matters*, which, you here represent, very fairly, as being my *own Opinion*. As to the Second, I never approv'd *Tyranny*, on the contrary, I have always, and in all places, both in Conduct and Conversation, and do still disapprove of it, but not upon *Atheistical Principles*. As to *Persecution*, I shall answer this Charge, when I come to a Remark of yours, which will shew what you mean by that Term. As to my being a *Non-juror*, 'tis Publickly known, that I neither am, nor ever was so. And since you knew this was a *Charge of Importance*, methinks you ought not to have fix'd it upon me without a good Proof. But perhaps you will say, that you had this too, from those Gentlemen of *very great Sincerity*, who inform'd you *very sincerely*, that your *Book* was *Burnt* here in *England* by mere Chance. If you had that false Account of my Principles, which you here publish to the World, from any, he must certainly be an *Epicurean State of Nature-Man*, a mere *Frog*; I wish therefore the little muddy Animal might be told from me, pray Sir, pardon the Expression, that he *Lied like a Rogue*, and if you will favour me so far as to let me know his Name, I faithfully promise you to tell him so to his Face, if I can meet with him here in *England*.

There

There being nothing material in your *Remarks* upon my 1 and 4 *Sections*, I pass them by, and come to that you make upon my 5 §. wherein you say ;
 ‘ That I pretend it cannot be affirm’d, that Men
 ‘ have an *unalienable Right* to *chuse* what *Religion*
 ‘ they think best, without *supposing* that *there is no*
 ‘ *God.*’ Indeed, I never said so there, or any
 where else. I was there considering a *Property* of
 the Book of *Rights*, &c. *State of Nature*, which
 cannot be well understood without deducing it
 from its *Original*. That *Libel* therefore, and its
Masters, considering *Mankind* in their *Epicurean*
State of Nature, sprung up out of the *Earth* like so
 many *Frogs*, without the *Care*, *Design*, *Interposi-*
tion, &c. of an *Intelligent Free-Agent*, &c. be-
 ing produc’d by the *Arbitrary*, *Blind*, *Unthinking*,
Undesigning, &c. *necessary Laws* of *Nature*, that is,
 of *Matter*, *Motion*, *Rest*, *Gravity*, &c. they bestow
 upon them such *Rights* and *Privileges*, as are agree-
 able to their *Origin*, *Nature*, *Condition*, &c. as being
 the bare *Effects* of mere *Chance*, the *Undesigned Pro-*
duct of *Fate*, a *Hit* of pure *Hap-hazard*, &c. as hav-
 ing no *God*, they themselves being *Gods* to themselves, as
Spinoza words it in his *Rights*, p. 23.

Among the rest, they bestow two sorts of *Rights*
 upon ’em, the one *Alienable*, the other *Unalienable*,
 the former relates to *Matters* of *Government*,
 whereof I shall have occasion to speak by and by ;
 the latter relates to *Concerns* of *Religion*. Now the
 better to make us *Atheists* both in *Principle* and
Practice, *Actually* as well as *Originally*, those *Spino-*
zists teach, as a *Consequence* of that *Unalienable*
Right, that all *Mankind* is, and must for ever be, in
 their pretended *State of Nature*, with relation to
Matters of *Religion*, which they tell us, are only
 bare, pure, mere indifferent *Matters*, *Opinions*, &c.
 consequently, that every one has a *Natural*, *Unaliena-*
ble, *Inherent Right* to (pray observe this) *Institute*,

Invent or Chuse, to Believe or Dis-believe, to Receive or Reject, whatever Religious Tenets he pleases.

This, Sir, is the *Unalienable Right*, which I said and prov'd, cannot be maintain'd without *supposing* there is *no God*. And it plainly does so, whether you consider it in it self, or with relation to the Source from whence it flows, or to the Consequences which those *Spinozists* draw from it. 'Tis bottom'd upon the forementioned *State of Nature*, which is solely ground'd upon the *Supposition*, that there is *no God*. Consider'd in it self, it exempts *Mankind* from *God's Jurisdiction* in *Matters of Religion*. It overthrows all *Natural* and *Reveal'd Religion*, and indeed makes the Communication of any such useless, and consequently impossible, considering that an *Infinitely Perfect and Wise Being*, will do nothing in vain. All this, and more to the same purpose, you shall find made out in *Spinoza Reviv'd*; and consequently that the said *Unalienable Right* plainly supposes that there is *no God*. Those *Spinozists* conclude from it, that we have *no Sovereign Representative* to determine for us in *matters of Religion*. That *Jesus Christ* was no *Law-giver*, that the *Gospel* is no *Law*, that we are not bound to believe its *Articles*, or obey its *Precepts*, &c. as the *Book of Rights*, &c. teach; all which supposes that there is *no God*.

'Tis upon the same Principle, that a *Universal Impartial, and Inviolable Toleration* in *Matters of Religion*, is pretended to be the *Natural Right* of all *Mankind*. That is likewise the Principle a certain Author of your Acquaintance went upon, when he endeavour'd, with all his Might, to introduce a perfect *Indifferency* for all sorts of Religions into *Holland*, some Years ago; notwithstanding the strong and commendable Opposition he met with from *Monsieur Jurieu* and others. 'Tis upon that Principle that *Latitudinarianism*, in *Matters of Religion*,

gion, is bottom'd. And, to mention no more, 'tis upon that *Principle* that our few *Spinozists* go, when they teach, that all *Religion* is a *merely indifferent Business*. But here I must crave your Attention, whilst I acquaint you with what surprizes me in the highest degree. I must begin at a distance.

Hobbs and *Spinoza*, the *Original Authors* of the *Book of Rights*, &c. teach, That the *Preservation* of the *Publick*, is the *Supreme Law*, on the one hand; and, on the other, That *Religion* is a *bare, pure, merely Indifferent Business*. Agreeably hereunto, they maintain, That the *Sovereign* has a *Right* to suppress *Opinions*, which, in themselves, or in their *Consequences*, are repugnant to the *Establish'd Religion*. The *Author* of the *Rights* agrees with his *Masters* in the *Premises*, and dissents from 'em in the *Conclusion*: For he maintains, That, with relation to those *Indifferent Matters*, *Opinions*, &c. Men are still in his *State of Nature*, having a *Natural, Unalienable, Inherent Right*, publicly to profess, and to worship, according to whatever *Opinions* they please, either to invent or chuse; and, withal, a *Natural, Unalienable, Inherent Right*, to defend the fore-mention'd *Right* by Arms, that is, their *Liberty* in the *Practice* of those *Indifferent Matters*.

This before-unheard-of *Prerogative*, grounded upon *Atheism*, and given to the *People* upon the Account of mere *Trifles*, so indifferent as *Clubbs* met for *Pleasure* or *Diversion* are, as that *Author* expresses it, appear'd, at first Sight, to give the *People*, as indeed it does, a *Natural, Unalienable Right*, to *Rebel* when they pleas'd, and upon the slightest *Provocation*. And to add to this *Doctrine*, dreadful and detestable in itself, the *Guilt* of a highly aggravating *Circumstance*, it was publish'd in the present *Reign*, the most *Mild, Gentle* and *Indulgent* that ever was; which left no room for doubting, but that the *Rights* were intended for promoting some wicked

wicked Design still in *petto*. Wherefore the Church and State perceiving the impending Danger, if such a Monster was suffer'd to live, it was concluded that it shou'd be committed to the *Flames*, and accordingly it was so, most deservedly.

Now, Sir, what surpris'es me is, that you, being acquainted with those Proceedings, shou'd yet maintain and establish the main Principles for which that wicked *Libel*, and your own, were *Burnt*; and this, under the specious Pretence of giving the Publick an impartial Account of what was writ against that Book. That this is the main Business of your *Extract*, one may partly see, by what is said in the foregoing Pages; and none can doubt of it, who considers, that your Correspondents here, the Supporters of that *Libel*, have translated and publish'd your *Extract*, under the mysterious Title of *Mr. Le Clerc's Rights of the Christian Church Adjusted*, &c. But still, to shew your daring Endeavours to serve their Cause, I shall here produce an Example that will evidently prove what I say.

The Reverend Mr. Samuel Hill, Archdeacon of Wells, &c. like a Learned and Pious Divine, establishes and proves these two Positions: 'First, That the Sovereign has a Right to suppress all Professions of Religion, in Principles or Practice, that have not a Publick Testimony of a Divine Authority and Establishment. Secondly, That the Oppressions of the Sovereign must be born, with all the Virtues of a meek and passive Submission, p. 86, 87.' To which you answer:

'That Men have no Right to misuse one another upon Account of Opinions; For the Question here, is not concerning Crimes. I am amaz'd, that Experience alone does not cure Divines of this Spirit of Persecution. They who suffer in that manner, are, without doubt, Praise-
' wor-

' worthy : But whenever the *contrary* falls out, and
 ' that the Power which persecutes is *Abus'd*, it has no
 ' Cause to complain : For, in short, It had no more
 ' Right to Persecute, than the Others had to Defend
 ' Themselves : If the One abuses his Strength, the
 ' Other abus'd his Power, *ib.* p. 75.

Here, *Opinions* and *Crimes*, are made Opposites,
 the latter submitted to, and the former exempted
 from, the *Magistrate's Jurisdiction*. The Reason
 why you exempt the former, is, that you ima-
 gine, with the *Book of Rights*, &c. and its Ma-
 sters, that Mankind have a *Natural, Unalienable*
Right to believe and practise what *Opinions* and *Modes*
of Worship they please ; which *Right*, they neither
 have, nor could delegate to their elected *Magi-*
strates, when coming out of your pretended *State*
of Nature ; and, consequently, over which the
 present *Sovereigns* have no *Right* or *Jurisdiction* at
 all. For, according to this *Dream*, all *Mankind*
 are, and shall always be, with relation to *Opinions*,
 and *Different Modes of Worship*, to those purely *Indif-*
ferent Matters, in that pretended *State*, a *State of*
perfect Equality, wherein, as to those *Matters*, the
Prince has no more *Authority* over the *Peasant*, than the
Peasant has over the *Prince*. Which *Comparison*, I
 hope you will pardon, since 'tis one of the *Rights*,
 &c. own making.

This shews the Sense wherein you take the Word,
Persecution, to be this, *viz.* The suppressing any, or the
 molesting or misusing any, upon the account of any *Opi-*
nions, *Modes of Worship*, or any other the like *indif-*
ferent Matters whatsoever ; so that if *Diana of Ephesus*
 was set up and worship'd in the *City of London*, Her
Majesty has no *Right* at all to suppress the *Idolatry*,
 or molest the *Worshippers*. Wherefore, when the
British Parliament, and *English Divines*, give Her *Ma-*
jesty that *Right*, transported by those false *Noti-*
ons I mention'd before, you cry out in an *Extasy* ;

I am amaz'd, that Experience alone does not cure Divines of this Spirit of Persecution ; with as much Sense and Reason as if you had said, I am amaz'd, that Experience alone does not cure Divines of this Spirit of Persecution : For till they are entirely cur'd of this, they will never be cur'd any other way ; since the Experience of all Ages, the Sense and Practice of all Nations, Jews, Christians, and Pagans, nay, and the very Nature of the Thing, will always strike so strongly upon their Senses and Understandings, that they must either renounce both the one and the other, or persist in their present Opinion.

But it appears, that you are, at present, perfectly cur'd of that Spirit, since you attack Her Majesty's Supremacy, Prerogative, Right, &c. and with them, and those of our Parliament, subvert our Constitution, &c. For you wou'd make us believe, First, That the Acts of Parliament made by our Sovereign's Ancestors, and still kept in Force by Her, for suppressing certain Opinions, Modes of Worship, and for confirming others, were not Acts of Parliament, but Acts of Persecution, &c. That the Burning your Book, and that of the Rights, with Orders for prosecuting its Author, were Acts of Persecution : That the Honourable House of Commons had no Right to address for, nor Her Majesty any Right to give such Orders : That Her Majesty, and Her Ancestors, had no Right at all to Enact those Laws : Nay, that They acted therein in direct Opposition to the End for which the People intrusted them with their Power and Authority, as the Rights have it ; or, that by so doing, They have Abus'd their Power, as you word it, very decently !

You teach us, Secondly, That when our Sovereign has acted, by Enacting those Laws, contrary to the End for which the People intrusted Her with their Power, the People have then a Natural Right to defend, by Arms, their Opinions, Modes of Worship, &c. against Her

*Her Majesty, and those Acts of Persecution ; or, as you word it, when the Power that persecutes is Abus'd, i. e. when the Sovereign that Enacts those or the like Laws is * Abus'd ;*

It, i. e. the Sovereign, has no Cause to complain : For, in short, It, i. e. the Sovereign, had no

** Every one understands what this Word means, as employ'd by this Author.*

more Right to persecute, i. e. to make the said Laws, than Others, i. e. the Subjects, had to defend themselves.

Why so ? Why, because the Sovereign has no Authority or Power, but what She receiv'd from the People : The People neither did, nor could, give Her any Authority or Power to make those Laws, Orders, &c. for they have a Natural, Unalienable Right to Institute, Believe, Practise, &c. whatever Opinions, Religions, Worships, &c. they please ; which Right, consequently, they never did alienate or transfer to the Sovereign ; who therefore has no Authority to suppress or abridge the Use of that Natural, Unalienable Right, by those, or other the like Laws, Orders, &c. And if She offers at any such thing, the People have then another Natural Right to support and defend, by Arms, the Use of the former ; upon which Supposition, if the Sovereign is Abus'd, She has no Cause to complain ; for, in short, She had no more Right to make the fore-mention'd Acts of Parliament, than the People had to defend themselves against those Acts of Persecution.

Now, Sir, suffer me to observe, that this pretended Natural, Unalienable Right, upon which you bottom what you say here, does in itself suppose that there is no God, and is solely bottom'd upon down-right Atheism, as I have said before, and prov'd in my little Book ; and that the very Inventors of that pretended Unalienable Right, to wit, Hobbs and Spinoza, had so much regard to Majesty, to Truth, and to the Publick Safety, that they have declar'd and establish'd, in express Terms, That the

Sovereign has a Right to suppress Opinions, Modes of Worship, &c. and that the People have no Natural, or any Right at all, to defend those merely Indifferent Matters by Arms; nay, that if they go about to do so, they are justly liable to be cut off from the Commonwealth.

But you are not content to give the People that Natural, Unalienable Right, i. e. a Natural Right to be Atheists; but you must likewise give 'em a Natural Right to defend the former by Arms, i. e. a Natural Right to be Rebels too; and this withal, in Opposition to your Masters, to right Reason, and in Contempt of our Honourable House of Commons, who have caus'd your Book and the Rights to be Burnt, for teaching this very Doctrine: That is, a Doctrine which invites the People to Rebel upon the least Provocation, upon the Account of Trifles, acknowledg'd in the Book of Rights to be such, by the strongest Motives imaginable, to wit, Natural, Unalienable Rights; Rights always pretended to, by the most flagrantly wicked, as a Cloak for their Crimes: 'For the most profligate either deny their Crime, or else strive to defend it, either by seeking some Pretext to shew they have had a just Ground for their Anger and Resentment; or, by pretending to some Rights that Nature itself gives, Cic. de L. l. i. c. 14.' It must be therefore suppos'd, that the End aim'd at, by thus forcing the strongest Restraints of moral Injunctions, must be answerable to those common Refuges of Wickedness, which are assign'd as the Motives and Means to attain it. 'Tis therefore necessary to confute those Rebellious, Atheistical Dreams, and to oppose to your bold, but proofless Assertions, the Authority of the very Judge you so often appeal to, I mean Puffendorf, who, in this Cause, is indeed the most able and impartial that cou'd be pitch'd upon; since he professedly wrote of the Rights and Laws of Nature and Na-

tions,

sions, so excellently well, and with universal Applause: Let it therefore appear, that he confutes you, and those *Burnt Libels*, upon this Article, as plainly and fully as he has done in those we examin'd before.

You oppose *Opinions* and *Crimes*, reckoning upon the account of your *Unalienable Right*, that the former are not *Crimes* punishable by the *Sovereign*. But *Puffendorf* discoursing of the *Power of Sovereigns over the Lives and Fortunes of their Subjects*, for punishing *Crimes and Delinquencies*, mentions *Opinions*, as *Crimes* of the first rate, and consequently punishable by the *Sovereign*. 'According, says he, as the Object is more or less noble, that is to say, according as the Persons offended are more or less considerable, the Offence is likewise more or less criminal. Wherefore, since God is the most excellent of all Beings, the *CRIMES* which directly tend to insult his *Divine Majesty*, are esteem'd, with reason, the most heinous and the most abominable, ib. Book 7. Chap. 3. Sect. 18.' And, in another place, after having told you, like a Wise Man, and an Excellent Christian, that the *Sentiments of Religion*, are, beyond all Dispute, the first that should be impress'd on the Mind, ib. Book 2. Chap. 4. he comes to his *Fourth Section*, which he begins in these Words: 'After having deeply imprinted these *Convictions of Religion* on our Minds, and whatever Reason or Revelation can teach us concerning the *Worship of God*, we must carefully banish *All the Opinions* that are contrary to what we have entertain'd: And hereby, I do not understand *Atheism* or *Epicureism* only, but even several other *Opinions*, hurtful to True Religion, to Good Manners, and to Human Society; which, by consequence, *Man-kind* is infinitely concern'd totally to extirpate.'

Now, since 'tis unanswerably prov'd in *Spinoza Reviv'd*, besides what has been said here, that yours, and the *Rights, &c. Opinions* upon the Subject before us, are solely and immediately bottom'd upon *Epicureism*, and this again by both of you, solely and immediately bottom'd upon *Spinozism*, that is, upon downright *Atheism*, I conclude, from the foregoing Quotations, *First*, That *Mankind* is infinitely concern'd, *Totally* to Extirpate those *Opinions* of yours, according to the Judge you appeal'd to, to the *Incomparable Puffendorf*. And whereas *Mankind*, in these *Nations*, cannot, on the one hand, act *juridically* in this Affair, but by Her Majesty's Authority, as you see by the Honourable House of Commons's Addressing Her Majesty for Prosecuting the Author of the *Rights, &c.* and on the other, that they are infinitely concern'd to act in it; I conclude, *secondly*, That according to *Puffendorf*, Her Majesty has a *Sovereign Right*, *Totally* to Extirpate those *Opinions*, wherein *Mankind* is infinitely concern'd. And since it is not those *Enormous Opinions* alone, that this great Man means, but likewise such as are in a less Degree hurtful to true *Religion*, to good *Manners*, and to *Human Society*, I conclude. *Thirdly*, That according to *Puffendorf*, Her Majesty has a *Sovereign Right* *Totally* to Extirpate those *less Criminal Opinions* also. Wherefore, I conclude, *Fourthly*, That, according to *Puffendorf*, the *Burning your Book*, and that of the *Rights*, with the like *Effects* of our *Acts of Parliament*, were not the *Products* of *Acts of Persecution*, as you wou'd have 'em to be; but the *Genuine and Natural Results* of a *Sovereign Right*, *Acts of Sovereign Equity, Justice* and *Piety*, which *Mankind* was *Eminently concern'd* and *Bound* *Totally* to comply with.

And tho' this be more than enough, to confute those *Criminal Rights* you give the *People*, to *Rebel* against, and to *Abuse Majesty*, yet I shall bring one
Pas-

Passage more out of Puffendorf upon this Head ; who, where asserting that *Sovereignty* is the Institution of Nature it self, says : ‘ And it is no less Natural that *Sovereigns Themselves* shou’d be Independent of All Human Empire, and so live in that Respect, according to the Liberty of Nature ; Except you wou’d Admit in the same Order of Things, a Sovereign above the Sovereign, ib. B. 2. Chap. 2. §. 5. Whereby he gives you to understand, that it is as contrary to *Sovereignty*, the Institution of Nature it self, to admit those Rights you give the People, as it is to the Nature of Philosophical Reasoning, to admit of a Contradiction, as being True. I hope, Sir, you are convinc’d, at present, that Puffendorf confutes those *Rebellious Sallies* which Spinoza Reviv’d has expos’d, as clearly as the pretended State of Nature upon which they are bottom’d. Wherefore, leaving you to consider, how *Insulting to Majesty*, how *Injurious to the Parliament*, and how *Dangerous* they are to the *Publick Safety*, I proceed to what you say in your Remark upon my 6th. §.

Here, as in the foregoing Remarks, you designedly and intirely misrepresent me, and make me ridiculously to argue against what I never oppos’d, as far as I understand what you say ; for ’tis such a Piece of Nonsense, that I can scarcely tell what to make of it. What I believe you wou’d persuade your Readers by it, is this, viz. That I have no perfect Understanding of what the Rights, &c. and their Masters say, when they assert, That all Power and Authority Ecclesiastical as well as Civil, is Originally and Ultimately in, and immediately from the People, nor of the Consequences I draw from thence. For that is what I argued against, and I only spoke of it by the by in this Sect. where I was reducing the Doctrine in the Rights, &c. to, and deducing it from the State of Nature upon which it is bottom’d. It is in my 2d Sect. that I have professedly handl’d that

Subject, whereof, since you say I have no perfect Understanding, I will give you a Draught here.

The Book of Rights, and its Masters, represent Mankind Originally in the so often mention'd State of Nature, perfect Equally. &c. perfectly weary of their desperate Condition, and coming together, loaded with their *Alienable* and *Unalienable Rights*, to chuse One, or More, to govern them. To their elected Magistrate they surrender'd their *Alienable Rights*, that is, according to that Libel, the reciprocal Power they had over one another, or the Right they had to every Thing, even to each others Lives, Limbs, &c. and this, upon certain Pacts and Covenants agreed to by both Parties. Thus the pretended State of War, Equality, &c. became a State of Peace and Inequality, the State of Nature, a Civil Society; of which, this is the Original, according to those Authors. Consequently, they, with Epicurus, make all Justice, Injustice, Right, Wrong, &c. to be the Results only of those Pacts and Covenants, since they neither did, nor cou'd, exist antecedently to them, consistently with that Right to every Thing, &c.

From what has been said, they conclude with you, That all Power, Authority. &c. Ecclesiastical as well as Civil, is Originally and Ultimately in, and Immediately from the People. That in all Causes, they are the only Sovereign Unappealable Judges, Judges in the last Resort, &c. That, as your Rights has it, 'The Delegated Sovereign is to be Obey'd, As long as 'He Acts Agreeably to the End for which He was Constituted; But when He Acts contrary to it, of which, 'they that Deputed Him, cannot but have a Right to 'Judge, the Power Naturally returns to the Body of 'the People. Ib. Introd. p. 7. §. 8. But this is not all, for, when ever the People are pleas'd to judge, that the Sovereign acts contrary to their Orders, and fancy, that by Virtue of that Judgment, the Power is Naturally Devolv'd upon them, Then, if we be-

believe your own, and those other Author's Principles, who thus establish a *Sovereign* above the *Sovereign*, the *People* are immediately fallen back again into the forementioned *State of Nature*, and instantly *reinvested* with its *Atheistical Rights*; having then, a *Right to every Thing*, even to the taking away the *Sovereign's* (Let this be read with all the Horror and Detestation that Human Mind is capable of) *Life*, and the *Lives* of all those they please; and this, even this, without committing any Sin, any Injustice, &c. without being answerable for the Fact, either to God or Man, as being then in their *Belluine, Lawless State of Nature*, &c.

This, Sir, is the Draught I promis'd to set before you; 'tis drawn out of my little Book, wherein that pretended *Original of Civil Societies*, those pretended *Rights, Privileges, Prerogatives, &c.* ascrib'd to the *People* antecedent to, or consequent upon those pretended *Pacts and Covenants*, are reduc'd to, and deduc'd from the *State of Nature* upon which they are grounded, and this *State* again, reduc'd to, and deduc'd from, *Spinoza's Hypothesis*, the only *Basis* of all *Atheism*, upon which alone 'tis bottom'd. And this, Sir, is done so faithfully and with such Evidence and Certainty, that there is no Man, I say no Man whatsoever, Able to confute what I have said there; that is, Able to show, that I was *Mistaken*, and that the Doctrine I oppos'd, is not built upon *Atheism*, as I pretend and say it is. It seems you saw this, since you have not dar'd, neither do you dare to set what I have said before your Readers, and then undertake to confute it fairly. You will therefore give me Leave to conclude, without Vanity, that I have, even a perfect Understanding of this Subject. What Excess of Ignorance therefore, or of something worse, must possess the Minds of Three or Four blindly prattling Pedants among us, who establish, contrary to

to *Revelation*, to *Reason*, to *Puffendorf*, *Tully*, &c. that *Atheistical State of Nature* and its *Attendants*, which never had any other *Existence*, besides that which the *Island of the Force-Meat-Balls* in *Don Quixote* had; and then framing that *Original of Mankind* and of *Civil Societies*, I mention'd before, bring those *Chimerical Rights, Prerogatives, &c.* which they bestow upon a *Chimerical Rabble of Rascals and declar'd Atheists*, existing in, or coming out of that *Imaginary State*, as *Arguments* to seduce *People* into *Atheism* and *Rebellion*, to overthrow all *Natural* and *Reveal'd Religion, &c.* and to shatter to Dust our *Constitution* both in *Church* and *State*, the *Best Extant*, I leave you to judge.

In the mean while, passing by your *Remark* upon my 7th *Section*, as being hurtful only to its *Author*, I come to that you make upon my 8th §. wherein you own that *Dr. Cudworth* has well confuted *Hobb's Original of Justice, &c.* But you wou'd not tell your *Readers*, that he likewise confutes very well the *Doctrine* in the *Book of Rights*, and proves it to be only *Juggling Equivocations, Atheistical Dreams, mere Folly, &c.* which gives the *People* a *Right to Rebel, &c.* which is *Absolutely Inconsistent* with *Civil Society, &c.* No, No, This wou'd bear too hard upon that *Libel*. But I proceed to your last and 9th *Remark*, wherein you say: 'If the *Author* of the *Rights* had any *Design* of establishing *Spinozism*, or *Atheism*, it cannot be deny'd, that it was a very Pernicious Intention: But, he avers the contrary in his *Book*.

Here, we have a *Poor, Silly, Doubtful, Uncertain* and *Unthinking*, nay, an *if* quite *Blind*, and *thoroughly Ignorant* of the *Design* of a *Book*, which it has commended up to the *Skies*, and whose *Design* is plainly made to appear in this very *Treatise*, which 'tis actually reading and condemning: Yet it censures *This*, and commends that *Libel*, without

Seeing, as it appears at present, the *Design*, or *Sense*, either of the one or of the other. 'Tis therefore stark *Blind*. And it must not be said, that the, *But*, in the Conclusion makes it *See*. For this wou'd be to make the *Poor Thing* a great deal worse than *Incurably Blind*: Because this wou'd charge it with being a meer *Cheat* by *Profession*, her actually upon *Duty* and exercising its *Calling*. Since, therefore, this cannot be said, without *Ruining* the *Reputation*, and *Credit*, of *Poor, Silly, If*, let it be own'd, that, *But*, is one *Blind Unthinking Thing*, led by *Another*, which, here, in the very Conclusion of their Progress, after all their *Prancks* and *Tricks*, fell a top of one *Another* into a very *Dirty Ditch*, where, I am sure, neither good *Sense*, nor *Reason*, nor *Truth*, nor *Sincerity*, will ever stoop to help them up.

When the Men of Skill intend to clear a Man of a Charge whereof he is Guilty, they begin as if they wou'd condemn him, and come afterwards with a, *But*, and finally acquit him: When they wou'd condemn the Innocent, they begin favourably, as if they wou'd really acquit him; and then, as to the main Accusation, they come afterwards with their, *But*, and fix it upon him. Those Preludes are employed only to gain more *Credit*, to what is introduced to these *But's*. But a Man of *Sense* and *Integrity* will be always so far from giving *Credit* either to the one or the other, that he will not at all believe a Word of what such *Artists* in *Oratory* or *Pleading* say, barely upon their *Testimony*. I wish, Sir, I were sure of your *Patience*, and had *Leisure* to consider more Largely, your *Method* in managing the *Authors* who wrote against the *Book of Rights*, as I intended to do. But since that's wanting, suffer me to croud in here, a few *Observations* which, with what has been said before, will serve as *Instances*, that you are well understood in *England*. And how Unfairly you have dealt with the *Subject* you handled, and with
the

the Authors who wrote against the Book of *Rights*.

You wou'd have us believe, that you *highly value* the *British Constitution* both in *Church and State*, and yet, at the same time, you endeavour, with all your *Might*, to support the Credit of a *Libel*, condemn'd to the *Flames*, for attempting to *subvert* that very *Constitution*. You produce the Contents of the 9th and 10th Chapters of that *Libel*, in the *Author's* own Words, and then a little of what Mr. *Hill* says against 'em. A *Method* made use of by a *Bookseller* here in *London*, for *Republishing* a *Prohibited Book*. But this is not all; you tell us Mr. *Hill* passes by the 8th Chap. of the *Rights*, &c. as containing *Slanders*, &c. only; which, consequently, you ought to have pass'd by too, since your *Business* was to give an account of what that *Divine* wrote. But instead of doing so, you give your Readers the Contents of that very Chap. with this Addition of your own: *Upon which Occasion the Author produc'd divers Authorities, and a great many Facts*. Now those three Chapters, and especially the Last, strike the more directly of any, at the *Clergy*, and their Contents, which you here represent in the *Author's* own Words, do in a lively Manner revive the *Insidious Ideas* given of 'em in that *Libel*. Is not this a *Republishing* of the Book of *Rights*, a *second Defence* and *Extract* of that *Libel* it self, rather than of the *Authors* who wrote against it.

Arguing against the *Reverend Dr. Turner*, you tell him, there are infinite Numbers of People in the *United Provinces*, who wou'd be wrong'd, if suspected of being ill inclin'd towards the *Government*, or the *Christian Religion*, for holding these two Principles. First, *That all the Power of the Civil Magistrates is Originally in the People, who committed it to them*. Secondly, *That every Man, without Exception, has a Right to worship God according to his Conscience*. Sir, the Principles in the *Rights*, &c. thus misrepresented, mutilated, lame and imperfect, might

might impose upon some. But let 'em be represented fairly and intirely, as they are in the foregoing Pages, and then it will appear, that they are both of 'em built upon the *Supposition*, that there is *no God*. It will appear then, that the former overthrows the *Government*, even of the *States General*. And I am morally sure, that if Matters were fairly and fully represented to the *Wise and Prudent States*, they wou'd be no less Active in *Censuring* those *Positions*, than they were in *Prohibiting* *Spinoza's Works* from whence they are drawn.

But you are indefatigable in your Endeavours to support the Book of *Rights*, &c. sometimes you say, that its Author will *Unquestionably deny this Charge*, speaking of the Main Charge fasten'd upon him. That he understands what he says in *another Sense*. That he is not *Chargeable with Conclusions*, That 'tis a Pity that those who wrote against him, had not read *Puffendorf*, &c. And you so Monstrously misrepresent what I wrote against him, that I find there is no manner of Credit to be given to your *Extracts*. 'Tis true you hereby gain your Point so far, as to serve the Book of *Rights*, by rendring my little *Treatise* Ridiculous to those who have read your *Extract* only; but those who have read both, know very well where to place the *Ridicule* and its *Attendants*. Nay, you go so far as to censure its *Style*, as *Violent*, not considering that what you call *Violence*, does not fall upon the *Author* I wrote against, but upon his *Errors*; which are of such a *Nature*, that no Understanding Faithful Subject cou'd scarcely talk of 'em, without being in a *Commotion*, especially being *Publish'd* when a *Princess* sets upon the *Throne*, the Most *Glorious* and *Best* that ever sat upon any, whom God therefore long preserve and always protect, from the Secret or Open Practices of Her Enemy's, especially of *Arbeistical Monsters*, since none but such alone can offer to do Her, or
Her

Her Ministers, any Personal Harm. Besides your Censure of my Style, there is an *Insinuation*, or two, in your *Remarks*, which I look upon to be below even my Contempt. But to conclude, since the Tenets you thus endeavour to maintain against those who confuted that *Seditious Atheistical Libel*, are Consequences of *Spinoza's Hypothesis*, and that this *Method* you imploy to compals that Design, is exactly agreeable to that Author's *Hypothesis* and *Principles* alone, and directly contrary to the opposite *Thesis* and *Principles*; give me Leave, Sir, to assign both your *Matter* and *Manner* of managing it, as a strong *Indication*, that you have espous'd that *Hypothesis*, which alone countenances your *Proceedings*. I say *Indication*, for I now come to prove:

Thirdly, That you have really espous'd and establish'd *Spinoza's Hypothesis* in your *Philosophy*.

I take Leave, Sir, to observe here, that the *Characteristick* of an *Atheist* is, to be a *Materialist*; that is, one who maintains there is *Nothing* in the *Universe* but *Matter* variously *Modify'd*. This is what has been asserted by the few *Speculative Atheists* that have appear'd, who were so call'd, for maintaining in *Opposition* to the rest of *Mankind*, and to the *Nature* and *Reason* of *Things*, that there is no *God*, no real *Substance* different from that of *Matter*. *Spinoza*, the better to impose upon *Mankind*, instead of saying with the *Fool*, *there is no God*, undertakes to prove, the *Existence* of, *A God*, as one of his *Scholars* has it; and under this specious *Pretext*, not only denies there is *Any*, but even attempts to prove, that there neither is nor can be *Any*, which is, *verbis ponere, re tollere Deum*. The old Trick. Let us hear his *Blasphemies*, with *Horror*, since I must produce some of 'em, in order to shew, that you have establish'd his *Hypothesis*.

There

' There is, *says he*, in All Nature, but One
 ' Only Substance: *Ethic. Part 1. ad Schol. Prop. 10.*
 ' Besides GOD, no Substance either is, or can be
 ' Conceiv'd. *Ib. Prop. 14.* Hereby he leaves no
 room for doubting, but that the Substance he speaks
 of, is *Material or Matter*. He tells you 'tis so.
 ' Thinking, *says he*, is an Attribute of God, or
 ' God is a Thinking Thing. Extension is an At-
 ' tribute of God, or God is an Extended Thing;
 ' *ib. Part 2. Prop. 1, &c. 2.* The Thinking and
 ' the Extended Substance, is One and the Same
 ' Substance, which is sometimes conceiv'd under
 ' the One, and sometimes under the other Attri-
 ' bute. *Ib. ad Scho. Prop. 7.* He is very Angry at
 all Mankind, who maintain, according to Reason
 and Revelation, that his *Corporeal Substance or Mat-
 ter*, cannot be the *Divine Nature, or God*; and
 says, ' That those who Intirely Remove the Cor-
 ' poreal or Extended Substance from the Divine
 ' Nature, and assert it to have been Created by
 ' God—do not know what they say. *Ethic. Part 1.*
 ' *ad Schol. Prop. 15.* For it cannot be said, that
 ' the Extended, (i. e. *Corporeal*) Substance, is Un-
 ' worthy the Divine Nature, tho' 'twere Suppos'd
 ' Divisible, Provided you allow it to be Eternal
 ' and Infinite: *Ib.* These are *Sallies of a Disor-
 der'd Imagination*, which *Folly and Frenzy* even in
Grain, can by no means surpass. Can a *Fool*, or
 a *Madman*, say any thing that is more *Extravagant*,
 than that the *Gross, Sensible, Divisible Compages or Bulk*
 which we see, and touch, and tread upon, is a *Divine*
Nature a God, Provided you Remember, or Allow it to
 be *Eternal and Infinite*. 'Tis an *Atheist* that speaks it.
 Being thus acquainted with one half of his *Hypothe-
 sis*, with the Nature of his *One Only Cogitative and*
Extended, Infinite and Eternal Corporeal Substance or
Matter, Divine Nature or God; let us now see the
 other half of it, by learning what he says of all the
 par-

particular distinct Beings, or Substances, in the World, which we may easily guess at, from what we have now read.

Thus he defines the Word *Body*. ' By Body, ' I understand a Modification, which, in a certain ' determin'd manner, represents the Divine Es- ' sence, consider'd as an extended Thing (i. e. con- ' sider'd as Body or Matter.) *ib. Part 2. Prop. 1.* He tells you, ' That Man is a Property, or Modifica- ' tion, which, in a certain determin'd manner, ' represents the Divine Nature, *ib. Corol. Prop. 10.* But, to be short; he tells you, ' That all particu- ' lar Beings, are nothing else but the Properties, ' or Modifications, of the Attributes of his God, ' whereby these are represented in a certain de- ' termin'd manner, *ib. Part 1. Corol. Prop. 25.* That is, of his God Himself, for his God and its At- tributes are one and the same Thing, as every-one must know, and as he himself teaches elsewhere. You therefore see, Sir, that from his establishing, That there neither is, nor can be, but One Only Substance in the whole Universe; it necessarily fol- lows, that he fancies, that all the particular different Beings in the World, such as Mind, Body, Horse, Frog, Man, &c. are no real Substances, are only different Collections of Properties, different Modifications of his One Only Material Substance, Divine Nature, or Es- sence, or God, as he tells you here they are. And since he tells you so, it necessarily follows, that, according to him, there is Nothing Extant, besides those Properties and that Substance. This he tells you: ' For besides that Substance (i. e. his God) ' and its Modifications, there is Nothing, *ib. Demon. Prop. 18.* And since there is not, it necessarily fol- lows, that, according to him, his God is the *in nū.* the All in All, the Whole Universe. He tells you so, when he says, ' That All Nature, (i. e. ' his God) is but One Individual, whose Parts, that ' is

' is, All Bodies, do change infinite Ways, without
 ' any Change at all of the Whole Individual, *ibid.*
 ' Part 2. Prop. 13. *ad Schol. Lem. 7.* 'Tis there-
 fore the Whole Universe that *Spinoza* calls God, and
 whose *Eternal Existence* he endeavours to prove, un-
 der the specious Pretence of proving the Existence of
 the True God. •

Here, Sir, you have the Basis of *Spinoza's Hypo-
 thesis* compleatly establish'd, which consists in main-
 taining, That there is, in the Whole Universe, but
 One Only Substance, which is Eternal, Infinite, both
 Cogitative and Extended, or Corporeal, i. e. Matter ;
 and that all distinct, different Beings, are only different
 Properties, or Modifications, of that Substance ; all
 which he calls his God, maintaining, That there is
 no other Substance or God besides That, i. e. That
 there is no God at all, no Infinitely Perfect, Per-
 fectly Immaterial Substance, or Spirit, who created
 that Material Substance or Matter whereof he
 speaks ; for those who maintain This, do not know
 what they say, according to him. Let us now
 consider a little of what you have upon this Sub-
 ject.

You reproach the Reverend Dr. *Hickes* for be-
 lieving that his *Irish-Man*, meaning me, has con-
 victed you of *Spinozism*, by my *Ridiculous Calumnies* ;
 whereof, the First you mention is, my charging you
 with teaching, after *Spinoza*, That *Mind* and *Body*
 are only two different Collections of Properties, or Mo-
 difications. This is what you positively deny in
 your Extract ; and my charging you with esta-
 blishing this Doctrine, is what you there call a
Ridiculous Calumny. Now every-one will easily see
 where to fix this *Ridiculous Calumny*, and find abun-
 dant Reason for acquitting that Learned Divine of
 your Charge of Credulity, when he reads what you
 say in your Philosophy, discoursing of the Distinction
 of *Mind* and *Body*, in these Words :

D

' This

‘ This is the Only Thing We can with Certainty
 ‘ say, of the Distinction betwixt Body and Mind, to
 ‘ wit, that We perceive in our selves, Properties Evi-
 ‘ dently Different, and have given the Name, Mind,
 ‘ to that Collection of those Properties contain’d under
 ‘ the general Name, Thinking, and the Name, Body,
 ‘ to that other Collection of Properties, which either
 ‘ Include or Follow Extension and Solidity. These two
 ‘ Collections of Properties are Really Different, but whe-
 ‘ ther it be in Two, or in One Only Substance, that
 ‘ those two Different Collections of Properties subsist,
 ‘ We Are Utterly Ignorant of. *ib.* Tom. 2. P. 52. §. 6.

Is it Possible that a Man living among Men, and
 Looking at ‘em in the Face, can have such a Disposition
 of Heart and Mind, as will enable him Publickly
 and in Print to deny, what he thus Published Publick-
 ly and in Print, and in the same Paragraph Repeated
 three times over in Express Terms? What Princi-
 ples those are, that will allow a Man to act in this
 manner, I leave you to consider; and proceed to
 acquaint you, that the Three We’s in this Para-
 graph, stand only but for Three different Collections of
 Properties or Modifications of Spinoza’s One Only Sub-
 stance, and not for Mankind, or any Men at all; for
 We, i. e. Mankind, both know and say, that we are
 no Collections of Properties, that we are Real Substances.
 But the Only Thing you can, with Certainty, say, is,
 That Body and Mind are two different Collections of Pro-
 perties; and since you say so, I can with Certainty say,
 First, That it was no Ridiculous Calumny in me, to
 charge you with saying so; Secondly, That by say-
 ing so, you establish the One Half of Spinoza’s Hypo-
 thesis; since by making Body and Mind, to be but two
 different Collections of Properties or Modifications, you
 make all the particular, distinct Beings in the Uni-
 verse to be so too; and if you shou’d, by Hap-
 hazard, make those Collections of Properties to subsist
 in One Only Substance, you then compleatly establish

Spinoza's Hypothesis, and make that *Substance Material*, as he does, not only by supposing there is only *One* in *Being*, but even by making that *Collection* of *Properties*, which you call *Body*, to *subsist* in *It*, since you say here, That those *Properties Include* or *Follow Extension* and *Solidity*. But this, to be sure, is what you'll never do, since you declare here, That you are even *utterly ignorant* whether they *subsist* in *Two*, or in *One Only Substance*; and that 'tis likely you will never establish or teach, what you so positively say, that you are *utterly ignorant* of. But still let us try, and hear you say:

' That there are but two *kinds* of *Natures* (i. e. two sorts of *Collections* of *Properties*) which *We* know, the *Intelligent* and the *Corporeal* (i. e. *Mind* and *Body*.) *We* may seek for the *Properties* of both of them in *God*; provided *We* remember, that in *Him* they are *Infinite*, or without the *Defects* they are limited with-in the *Creatures*, *ib. p. 116. § 6.*

Permit me, Sir, to acquaint you, First, That this is mere Nonsense. I do not mean the Doctrine in itself; for every-one knows that; but I mean as 'tis deliver'd here by you: For what you say, amounts to this only, viz. That since there are but two *Natures* which you know, to wit, *Body* and *Mind*, that is, two different *Collections* of *Properties*, according to your *Opinion*, you may seek for the *Properties* of those two *Collections* of *Properties* in your *God*. Secondly, The Three *We's* here, stand only for the fore-mention'd Three *Collections* of *Properties*, for 'tis they alone that seek for it in, and make the *Corporeal Nature* to be, their *God*. Thirdly, That if you may *seek*, and *find*, both the *Intelligent* and *Corporeal Nature* in your *God*, you must find, that he is both *Cogitative* and *Extended*, or *Material*, and then say, with your Master *Spinoza*, That *Thinking* is an *Attribute* of your *God*, or that your *God* is a *Thinking Thing*; and that *Extension*

is an Attribute of your God, or that your God is an Extended Thing, a Material Substance; and this indeed is what you tell us. For by making all the different, distinct Beings in the Universe, to be only different Collections of Properties or Modifications, you suppose there is but One Only Real Substance in the Whole Universe; and, by making that Collection of Properties which you call Body, and which includes or follows Extension and Solidity, to be Properties of, and to subsist in that Substance, you make it to be Material. But you will remember that the Corporeal Nature, as in your God, is infinite, and not limited, as it is in the Creatures: The very same Caution which Spinoza adds, when he says, That the Extended or Corporeal Substance is not unworthy the Divine Nature, provided you remember or allow that it is Infinite. Fourthly, Since you must seek for those two Natures, the Intelligent and the Corporeal, Mind and Body, those two different Collections of Properties or Modifications in your God, and that your God cannot be but One Only Substance, you must certainly know, that Body and Mind, those two different Collections of Properties, do subsist in One Only Substance, and be, at the very same time, utterly ignorant whether they subsist in Two or in One Only Substance: A Privilege you pretend to, and make great use of, all throughout your Philosophy. But let us hear from your self, whether you reckon your God to be Two, or One Only Substance. You say:

‘ We know that Substances, One only excepted,
 ‘ have had a Begnining, but We do not see they
 ‘ have any End. Perhaps the SUBSTANCE
 ‘ which once will’d others to exist, shall never alter that Will, *ib. tom. 1. p. 353.*

I produce this Quotation for these two Reasons: First, Because, to discharge your self from being a Spinozist, you say in your Extract, That your maintaining here that your One Only Substance
 which

which had no Beginning, will'd other Substances to exist, is inconsistent with Spinoza's Hypothesis of One Only Substance. To which I answer, No; because Spinoza himself says, That his One Only Substance, not only Will'd, not only gave Beginning to, but even Created other Substances, All Things, governs All Things, &c. But then by All Things, Substances, Natures, &c. in a word, by all distinct, particular Beings, he understands nothing else, as he plainly tells you, but different Collections of Properties or Modifications of his One Only Real Substance. And therefore, by Creation, he means only various Alterations or Changes produc'd by his Substance in those Collections of Properties or Modifications, making some of them to begin to be what they were not, and others to desist to be what they were; and this by an Immanent Action, by an Eternal, Invincible Chain of the Laws of its own Nature, that is, by the Arbitrary, Uncontroulable, Irresistible, but Blind, Unthinking, Undesigning Laws of Matter, Motion, Rest, Gravity, &c. which Agency of those Laws, is likewise what he means by Providence. In like manner, when you have once defin'd the Words Mind and Body, and made them to stand only for two Collections of Properties, as you have done, whenever after you speak of distinct, particular Natures, Substances, Beings, &c. you know we must always understand you to mean nothing else but different Collections of Properties, different Nominal Substances, different Nominal Essences, as you have it, *ib. tom. 2. p. 51. § 5.* Wherefore you see, that the Sense wherein you take the Word Substances here, is so far from being inconsistent with, that it is entirely agreeable to Spinoza's Hypothesis, and solely bottom'd upon it; and, consequently, is so far from acquitting you of, that it fastens Spinozism upon you a-new.

The Second Reason why I produc'd this Quotation is, to re-mind you, Sir, that your God is

that *One Only Substance which had no Beginning*. And I take leave to re-mind you here of another thing, to wit, that you say Twenty and Twenty times over and over in your *Philosophy*, that it is *Ridiculous, Absurd, or Unreasonable*, to assert what we do not clearly and distinctly perceive or know; nay, you lay it down as a *Maxim*, and deservedly: *That we ought to affirm nothing of what we do not know*. Ib. Tom. 1. P. 45. §. 14. This being observ'd, pray remember, that in the first Quotation we read, you declare Positively, that you are *Utterly Ignorant*, whether those two *Natures which you know*, the *Intel-
ligent*, and the *Corporeal*, those two different *Col-
lections of Properties, Body and Mind*, do *subsist in Two*, or in *One Only, Substance*; that you declare in the Second Quotation, that you may *seek* those two *Natures in your God*, and in this last Quotation, that your *God is One Only Substance*. This is very rare. But still you affirm more directly, and in the most determined, and express Terms, that those two *Natures do subsist in your God*, as I shall shew presently. Upon which suffer me previously to make the following Observations.

First, You affirm Positively, contrary to your own *Maxim*, not only what you do not *know*, but even what you Positively declare you are *Utterly Ignorant of*. That is, you Positively declare, that you *know*, and are *Utterly Ignorant of one and the same Thing*, at *one and the same Time*. This is a perfectly new Art, and perfectly built upon new Principles. I shall shew, by and by, what this *Mystery* means. Let us observe, *Secondly*, what it is you understand by those two *Collections of Properties, Mind and Body*. By the *First*, you understand, *Thinking, Willing, Knowledge, &c.* and you let us see what you understand by the *Second*, in these words: 'All Bodies have five Things in Common, which destroy'd, they cease to be Bodies: *First*,
' They

‘ They are *Extended* : *Secondly*, They are *Divisible*.
 ‘ *Thirdly*, They are *Solid* : *Fourthly*, They are *Fi-*
 ‘ *gur’d* : *Fifthly*, They are *Moveable*, *ib.* *Tom.* 4.
 ‘ *p.* 118. §. 5. These therefore are the only two
Kinds of Natures which you know, the *Intelligent*
 and the *Corporeal*, the two different *Collections of Pro-*
erties you call *Mind* and *Body*, and which you say
 are in your *God*, in your *One Only Substance* that had
 no beginning ; provided you *Remember* they are in
 that *Substance*, *Infinite*, and without being limited as
 in the *Creatures* ; *Remember* this well, whilst I *Con-*
clude in a few words, from what has been said,
 without repeating the whole :

First, That your *One Only Substance*, your *God*, is
Ininitely Extended, *Ininitely Solid*, *Ininitely Material*,
Infinite Matter, &c. And since you make all par-
 ticular distinct *Beings* in the *Universe*, that is, the
Intelligent and *Corporeal Natures*, *Mind* and *Body*, to
 subsist in your *God*, or to be only different *Collections of*
Properties, or *Modifications* of your *One Only Sub-*
stance : I conclude, *Secondly*, That you have com-
 pletely establish’d *Spinoza’s Hypothesis* of *One Only*
Real Substance differently *Modifi’d* in *All Things*, which
 is both *Cogitative* and *Extended* or *Material*. And
 whereas this *Substance* and its *Properties*, or *Modifica-*
tions, include *All Things*, and that this *Substance*,
 and its *Properties*, is what you call *God* : I conclude,
Thirdly, That your *God* and *Spinoza’s*, is *One* and
 the same *God*, to wit the *Whole Universe*, that is, *No*
God at all. These, Sir, are in *Evidence* and *Cer-*
tainty, Equal to the *Conclusions of Demonstrations* in
Form. But you are not content to *Equal* your *Ma-*
ster, but you must out-do him. You are not con-
 tent with him, fundamentally to *subvert* the *Nature*,
Essence and *Existence* of the *One Only True God*, but
 you must render the *Holy Name* it self, and this new
Idea you annex to it, as *Contemptible*, *Mean*, and
Low as Possible. You confirm this, and what has

been said before, in the following Quotations.

You tell us, agreeably to the Nature of this new God, whose Existence you have establish'd; 'That the Idea of your God, is compos'd of the Properties of All Things, and is no More Natural to, or Innate in us, than the Idea of a Ship, or of a House, is so. Ib. Tom. 2. P. 47. §. 21.' I shall consider the last part of this Assertion afterwards. Now, what a Monstrous, Dreadful, Loathsom, &c. Composition must that be? This renders the Object infinitely despicable; and as it divests Human Minds of any Natural or Innate, so it secures 'em from ever entertaining the Idea Compos'd of (This is Nonsense) the Properties of all Things, as being That of any God at all, and this is the Design of it. But since the Idea of your God is compos'd of the Ideas of the Properties of All Things; and consequently, that every Thing must be equally essential to him; why don't you call him Mud, Mire, Body, Matter, &c. as well as Mind, Spirit, &c? Tho' one wou'd think, that this Question wou'd never be form'd, where Thought is Free, and accompanied with Reason and Reflection; yet, Sir, your great Zeal for this Cause, carried you so far, as to propose It to your self, and to answer it in the following manner:

'If any one should ask, why We (i. e. Spinozists) call God a Spirit rather than a Body, since he has the Properties of Bodies, as well as those of Spirits? I answer, That the Properties of All Beings are Indeed in God, and therefore, accurately (i. e. according to strict Truth, to the Reason and Nature of the Thing) speaking, cannot be refer'd to One Species, (for Spinoza's God is all the Species's) of Beings, more than to Another. But Custom having prevail'd so far, as to make the Denomination to be taken from the More Noble Part, that is, from that Part whose Attributes are more in Number, or Liable to Less Defects; God is deservedly said to be a Spirit, rather than a Body;

' because to understand, to will, and
 ' by * *Providence* to govern all things, ^{* This Term is}
 ' and such like *Attributes*, are more us'd here as a
 ' valuable than to do what *Bodies* can Blind.
 ' effect. Besides, those who say that God is a Spirit,
 ' do not therefore (this, as well as all this Quota-
 ' tion almost, is absolutely False and ridiculously absur'd)
 ' deny but that he also has the *Properties* of *Bodies*,
 ' because 'tis to us *Unknown* what might (this far-
 ' gon is but a meer Blind) be contain'd in the Na-
 ' ture of *Spirits*. But if he were said to be a *Body*,
 ' whoever should say so, wou'd seem to deny that
 ' God has a *Power* of *Thinking*, because we are ac-
 ' customed to deny that *Power* to Meer (this is
 ' Meer Cant) *Bodies*. Ib. Tom. 2. p. 124. §. 17.

Excuse me, Sir, from examining this Passage
 minutely, it being in the *Whole*, and in every
 Part of it, so *Monstrously Absur'd*, *Blasphemous*, *A-*
theistical, &c. that such a Task wou'd take up more
 time than I can spare. But to say something to it,
 I shall observe, *First*, That this is the place I
 spoke of before, where you say, in expresse Terms,
 that the *Properties* of *Body* and *Mind*, and of *All Be-*
ings, are indeed in your God. *Secondly*, That your
 God is *Body* as well as *Mind*, *Matter* as well as *Spirit*;
 and that 'tis only in *Condescension* to *Custom*, that
 you do not call him by the *One*, as well as by the
 other Name. *Thirdly*, That your God is *Spinoza's*,
 since It has *Parts*, whereof even the *Most Noble*, is
 not *Exempt* from *Defects*. And therefore, *Fourthly*,
 That by the Word *Providence*, you understand with
 him, that *Eternal*; *Invincible Chain* of the *Laws* of
Nature I mention'd before. *Fifthly*, Remember your
Gross and *Willful Mistake*, and know, that those
 who say God is a Spirit, do absolutely deny that he
 is a *Body*, or has the *Properties* of *Bodies*. None but
Spinozists, whose God is *All Nature*, say the con-
 trary. *Sixthly*, Since the *Nature* of *Spirits* is to you
 utterly

utterly Unknown, what Excess of Blindness must that be which possesses you, when you maintain, that the *Mind* or *Spirit* is only a *Collection* of *Properties* or *Modifications*? Why do you affirm what you do not know? For since you do not know the *Nature* of a *Spirit*, it might be in its *Nature*, a *Real Immaterial Substance*, for any thing you know, or can know to the contrary. But is it any thing less than Madness, upon the *Supposition* before us, not only to make it a *Collection* of *Properties*, or *Modifications*, but even to make it the *Modification* of the very same *Substance* whereof you make *Body* a *Modification*, or, which is the same thing, whereof you make *Extension*, *Solidity*, &c. to be *Properties* or *Modifications*; since *Body* and *Mind*, those two *Collections* of *Properties*, to use your own *Jargon*, whereof I am, indeed, quite weary, since those *Properties*, I say, are *Visibly*, *Confessedly*, and *Infinitely* Different the one from the other? But This, you know,

Sir, is the very *End* aim'd at, in imploying all those *Turnings* and *Windings*, *Affirmings* and *Denyings* of the same *Thing* at the same time, &c. all those *Artifices* and *Abuse* of *Words*, *Reason*, &c. all this newly-coin'd *Rabble*, but senseless *Chat*, *Prattle*, *Jargon*, or *Cant* of complex abstract *Ideas*, *Nominal Substances*, *Nominal Essences*, *Collections* of *Properties*, *Collections* of *Modifications*, &c. For All this, and a great deal more of the like nature, tend solely and only to establish, that what we call *Soul*, or *Mind*, or *Spirit*, is only the *Product*, *Result*, *Property*, or *Modification* of *Matter*, and that it does *Actually*, and did *Eternally* Coexist with *Extension*, *Solidity*, &c. in *Matter*: And All this, Finally, to overthrow the *Existence* of the *One Only True God*, of an *Infinitely Perfect Spirit*, or *Substance*, *Infinitely* different and distinct from that of *Matter*. I observe, *Seventhly*, That the *Second Reason*, every whit, as silly as the *First*, which you give for your not calling

your

your *God, Body*, as well as *Spirit*, is, least you should thereby seem to deny that he has the *Power of Thinking*, because you are accustomed to deny that *Power to meer Matter*. Therefore there is a certain *Matter*, which is not *meer Matter*, to which you are not accustomed to deny that *Power*. Yes, certainly. For your *Master* and fellow *Pupil*, very Disingeniously, and contrary to common *Sense* and *Reason*, the better to establish their *Hypothesis* somewhat covertly, distinguish *Matter*, into *Matter as Substance*, and *Matter as the Modification* of that *Substance*, &c. By *Matter as Matter*, by *Matter as a Modification*, by *Bare, Pure, meer Matter*, they understand the *Primary Qualities*, or *Properties of Matter* it self, to wit, *Extension, Solidity, Figure*, &c. When they say, therefore, that *meer Matter* does not *Think*, they mean, most Fraudulently, that *Extension* as such, does not *Think*, That *Solidity*, as such, does not *Think*, That *Figure* as such, does not *Think*; whereby you see, they do not exclude *All Matter*, or, indeed, any *Matter at all* from *Thinking*; on the contrary, they suppose and teach, that the *Substance of Matter*, or *Matter as Substance* does *Think*, by making it to be, both *Cogitative* and *Extended*.

You tread blindly in their Steps all throughout your *Philosophy*, except in some *Historical Parts* of it, which you both bring and pervert to promote the same *Design*. You say here, that you are accustomed to deny the *Power of Thinking* to mere *Matter*, that is, to *Extension, Solidity, Figure*, as such, &c. but you are accustomed to allow that *Power* to the *Substance* it self, that is to *Matter*, since you are accustomed to make that *Collection of Properties*, which you call *Mind* or *Spirit*, to *Coexist* with *Extension, Solidity, Figure* &c. in the very same *Substance* whereof those *Qualities* are *Modifications*, and which is *Matter* only and solely, and can be no other,

as those *Modifications*, to wit, *Extension*, *Solidity*, *Figure*, &c. prove beyond all Exception. And since they do so, 'tis evident, even to a *Demonstration*, That your *one only Substance* which will'd others to exist, is *material*, *Matter* it self; which you say, in your *Extract*, is a *monstrous and contradictory Principle*, which you never admitted in it self, or by any *Consequence*. But having now prov'd more than Once, and more ways than one, that you admit It, in It self, and by *Necessary Consequence*, give me leave Sir, to conclude from the whole, That you have really espous'd and establish'd *Spinoza's Hypothesis*, of *one only Substance* differently modified in all Things, the only Basis of all *Atheism*, whether *Ancient* or *Modern*, and that the *Learned Dr. Hickes* was very far from being mistaken, when he maintain'd, that his *Irish-Man* had made out that *Charge* against you. I forbear making farther *Reflections* upon the *Quotation* before us, but cannot omit saying, that *Spinoza* himself, in all his Works, never said any thing so Mean, and so excessively *Offensive*, as you do in that *Paragraph*. Away therefore with your *Body*, and with your *Parts*, and with your *Defects*, &c. for they shock the very *Senses*, and strike the *Mind* with *Indignation* and *Horror*. They are absolutely *unsupportable*. I likewise forbear descanting farther upon the *Nature* and *Tendency* of your *Hypothesis*, since I have given you a *Character* of it in the beginning of this *Letter*; but I cannot omit acquainting you with *Mr. Bayle's Judgment* of it, which you have in these Words:

‘ There's an *Hypothesis* that surpasses even the
 ‘ *Excess* of all the *Extravagancies* that can be spo-
 ‘ ken. The most *Infamous Things* that the *Pagan*
 ‘ *Poets* offer'd to sing, against *Jupiter* and *Venus*,
 ‘ do not approach this *horrid Idea* of *God*, which
 ‘ *Spinoza* gives us: For, at least, the *Poets* did not
 ‘ ascribe to the *Gods*, all the *Crimes* that are com-
 mitted,

mitted, and all the *Infirmities* of the *World*: But, according to *Spinoza*, there is no other *Agent* or *Patient* but *God*; with Reference to all that is call'd, either *Evil* of *Pain*, or *Evil* of *Guile*, *Physical* or *Moral Evil*. *Hif. Crit. Dic. Tom. 3. at the Letter S. and Name. Spinoza.* This is evident, for, *Actiones sunt suppositorum*; and since you have made *Body* and *Mind* to be only two different *Collections* of *Properties* or *Modifications*, they can no more *Act*, than the *Modification* of my *Pen* can of it self, and by it self, write this *Letter* to you; it must be therefore the *Substance* wherein you have lodg'd those different *Modifications*, that must be the *Agent* and *Patient* in all *Things*. 'One wou'd think, continues *Mr. Bayle*, that *Divine Providence* punish'd the boldness of that *Author* in a singular *Way*, by blinding him in such a manner, that to get free of some *Difficulties* that might stay a *Philosopher*, he plung'd himself into others, infinitely more unexpli- cable, and so evidently absurd, that a truly Ingenious *Man* can never mistake them.' *Ib. p. 2776.* For his *Hypothesis* is the most *Monstrous* that can be imagin'd, the most *absurd*, and the most *diametrically* opposite to the clearest *Notions* of *Human Understanding*, *Ib. p. 2775.*

This is certainly true, and I really believe, that since the *Higb* and *Mighty States-General*, have very wisely and religiously *Prohibited* *Spinoza's Works* in their *Dominions*, they would never suffer your *Philosophy* to pass unregarded, were they acquainted, that its *Main Design* is, to establish and spread that *Atheists Abominable Hypothesis*, as indeed it is. I am sure that if *Puffendorf* had read it, he wou'd raise his *Voice*, and tell *Mankind*, both *Prince* and *People*, that *They are Infinitely Concern'd*, *Totally to Extirpate It*. And since it wou'd be more *Hurtful*, than *Useful* to shew, that you have *Establish'd* that *Atheistical Hypothesis*, without subjoining a *Corrective*,

rective, an *Antidote*, &c. I shall under my next Head of Discourse, subjoin a very Efficacious one, by *Demonstrating Geometrically*, that you neither did nor could know what you said, in any one single Assertion employed by you as an immediate Proof of that Hypothesis: That you talk'd like a Child, of what you knew no more of, than if you had never known any thing at all: That no body can succeed better in that Attempt, or undertake that Task, without being perfectly Blind, without running his Head against a Post, &c.

I was like to go on Sir, and to forget acquainting you, why I said in the foregoing Pages, that the *Epicurean State of Nature*, made the Basis of the Book of Rights, is bottom'd upon *Spinoza's Hypothesis*. *Epicurus*, having fram'd a great Idea of the Happiness of God, and a mean one of this World, fancied that God did not concern himself with the Government of the Universe, and therefore said, very modestly indeed, that 'Tis Likely, 'Tis Probable, that Mankind sprung up Originally out of the Earth, by the sole Agency of Nature it self, that is, of the Whole Mass of Matter, and upon this account, call'd that pretended Original Condition of Mankind, the State of Nature: Allowing, Teaching and Proving at the same time, the Existence of God, of a Divine Nature, Infinitely different and distinct from that to whose Agency he ascrib'd the Original of Mankind, only, by a 'Tis Likely, 'Tis Probable; and at the same time laying down such Principles as may Demonstrate, that his 'tis Likely, and 'tis Probable, are not only Unlikely and Improbable; but even Incredible and Impossible. Now our few *Spinozist's* leave no Stone unturn'd to overthrow these Principles of *Epicurus*, as I shall shew under my next Head. They borrowed that Material Nature from him, Moulded it into a Divine Nature or God, the only one that is, according to them; and so laid

a *Foundation* from whence their *Epicurean State* of *Nature* *Necessarily* follows, and which, at the same time, *fundamentally* *subverts* the *Existence* *God*, of *That* *Divine Nature*, whose *Existence* *Epicurus* himself *Own'd* and *Prov'd*. Now Sir, whereas that *Epicurean State* of *Nature* is the *immediate Basis* of the *Book* of *Rights*, and that it is built upon *Spinoza's Hypothesis*, as you have it prov'd in *Spinoza's Reviv'd*; I leave you to judge at present, whether I was not altogether in the *Right*, when I said in my little *Book*, that when you prais'd that *Atheistical Libel*, you only *prov'd* your own *Principles*, and in the mean while proceed:

Fourthly, To *Demonstrate Geometrically*, That you neither *did*, nor *cou'd* *know* what you *said*, in *All* or in any *one single Assertion* employed by you as an *immediate Proof*, whilst attempting in the foregoing *Manner*, to establish *Spinoza's Atheistical Hypothesis*.

Sir, Having under the preceding *Head* of *Discourse*, to avoid *Tediousness*, produc'd but a *few* of those *Passages* in your *Philosophy*, which evidently make it appear, that you have establish'd *Spinozism*, in a more *Fulsom*, *Bare-fac'd* and *Offensive Manner*, than that *Atheist* himself has done in any *Part* of his *Writings*; permit me to begin this *Article*, with some *Observations* relating to what we have read before, and to the main *Charge* I intend to make out against you in this place.

First, You declare over and over, that you are *Utterly Ignorant* whether *Body* and *Mind* do *subsist* in *Two*, or in *One Only Substance*. Hereby designing to prepossess your *Readers* with an *Opinion*, that you are very far from intending to make those *Properties* to *coexist* in *One Only Substance*, least they shou'd then

then perceive, that you establish *Spinoza's Hypothesis* in express Terms. But yet, that being your main Design, you make use of the *Holy Name God*, as a Cloak to cover it, and maintain, that those two Natures, the *Intelligent* and the *Corporeal*, do indeed subsist in your God, meaning, in your *One Only Substance that had no Beginning*. Secondly, Another Design in your feigning that *Ignorance* is, to seduce People into *Scepticism*, and thereby to give your *Hypothesis* a Guard and a Defence against all Attacks. For if we believe that *Body* and *Mind* are only two different Collections of Properties, and that it cannot be known whether they subsist in Two, or in *One Only Substance*; then there are no Arguments left to make out the Existence of God, of another Substance infinitely different from that *Corporeal Substance*, wherein you make those different Properties to subsist: That this is one Use made of that pretended Ignorance, is prov'd in *Spinoza Reviv'd*. And it must be own'd, on the One Hand, that you have carried your Endeavours this way so far, as to pervert the Nature of Human Language, Knowledge and Reason, and to make your Philosophy a compleat System of bare Scepticism, purposely to serve as a Guard and a Defence to your *Spinozism*: And, on the other, that all those Endeavours of yours, are Snares well layed to entrap and catch your Self, as I shall shew afterwards.

I shall take Notice, Thirdly, Of those prodigious Efforts which you and your fellow Pupil make, to overthrow certain Principles receiv'd by Mankind, by *Epicurus* and the other Philosophers, which prove the Existence of the *One Only True God*. *Epicurus*, to the Eternal Confusion of our few *Spinozists*, discourses Nobly, when, like a Wise Man, and a true Philosopher, he lay's down the following Principles. ' It being usually ask'd says
he,

' *he, concerning the Divine (Mark, that he speaks*
 ' *here in the singular Number) Nature, whether*
 ' *there be any in the (You see he never dream'd that*
 ' *the Universe it self was the Divine Nature) Uni-*
 ' *verse; yet the Thing seems as if it ought not at all*
 ' *to be called into Question, for as much as Nature*
 ' *Her Self hath Imprinted a Notion of the Gods on*
 ' *our Minds. For what Nation is there, or what*
 ' *Kind of Men, which, without Learning have not*
 ' *some Prenoion of the Gods? Wherefore, Seeing*
 ' *it is an Opinion, Not taken up By Institution, Custom,*
 ' *or Law, but the Firms Consent of All Men, none*
 ' *Excepted, we must Necessarily Understand that there*
 ' *are Gods, because we have the Knowledge of 'em*
 ' *Ingrasted, Or Rather Innate In Us. Phys. Sect. 7.*
 ' *Chap. 3.* By the word Gods, he understands One
 God, which he mentions Singly all along in his Reasonings against Plato.

Now Tully having Borrowed, and Adopted the chief Part of this Quotation, which others through Mistake have quoted as his own; here we have two famous Pagans, representing the Sense even of Heathen Antiquity, and strenuously confuting your Dreams upon this important Article. * They own'd and were ^{* See Spinoza Reviv'd.} perswaded, that there is a Divine Nature different and distinct from the Corporeal Nature, the Material Substance, the Mass or Matter of the Universe: That there is No Nation, or Kind of Men, however Illiterate or Ignorant, who have not some Notion of God: That this is not a Perswasion taken up by Institution, Custom or Law, &c. That it is the Dictate of Nature it self, the Firms Consent of All Men, **NONE EXCEPTED:** And This, Because we have the Knowledge of, i. e. the Idea of God, Ingrasted, or Rather Innate In Us. This is incomparably fine, proves the Existence of God, and from hence, one might gradually ascend

cend with *Intuitive Evidence*, and *Geometrically Demonstrate* the *Existence* of that *Supream Being*. And now, what do you say to this important Point? Why truly you speak like your Self, Sir, when you maintain against the Sense of Mankind:

That the Idea of God, is compos'd of the Properties of All Things, and that it is no More Natural to, or Innate In Us, than the Idea of a Ship or of a House is so.

This indeed is True, speaking of your God, whereof a *Ship* and a *House* are *Parts*, but since you intended it of the *One Only True God*, suffer me to tell you, that you no *More know* what you say here, than a *Ship* or a *House* does, as I shall shew you afterwards; and that your Companion labour'd under the same *Incurable Ignorance*, whilst he wrote a whole Book to prove what you assert here, as you have it largely made out in a *Dissertation upon the 10th Chap. of Mr. Locke's Essay concerning Human Understanding*. London, Printed in the Year, 1706.

I shall observe, *Fourthly*, That tho' your maintaining, that *Body* and *Mind* are only two different *Collections of Properties*, which *subsist* in your *One Only Substance*, be as *Untrue* and *Abсурd*, as if you should maintain, that a *Circle* and a *Square*, are only two different *Collections of Properties* which *subsist* in *One Only Figure*; Yet at present, I shall suppose with you, that they are only two *Collections of Properties*, and remind you, that since 'tis allowed on all hands, that *Extension*, *Solidity*, *Figure*, &c. which you call, *Body*, do *subsist* in, or, to speak properly, are *Modifications* of your *Material Substance*, the very *Matter* it self conceiv'd in such or such a *Manner*, I shall not in my *Proof* here, touch this *Part* of your *Assertion*.

Pray take Notice, *Fifthly*, That *Spinoza's Affirmative*, when he says, *There is A God*, and the *Negative*

gative of the other few *Atheists* that preceded him, to wit, *There is No God*, is in *Sense* and *Reality* one and the same *Thing*: This *Negative* being included in that *Affirmative*, and *vice versa*. For you know the *Latter* own'd the *Existence* of the whole *Universe*, and that what they meant by their *Negative* is, *That there is No God who Created and Governs the World and all that is in it*; and you are not unacquainted with what *Spinoza* maintains, to wit, *That the Whole Universe it self, is the Only God that either is or can be*. Now, Sir, this *Affirmative* being yours, when you maintain, *That Body and Mind are only two different Collections of Properties, which subsist in your One Only Substance that had no Beginning, and including in it, the foremention'd Negative*, I shall adapt my *Demonstration* to your *Assertion*, as comprehending in it, that *two-fold Sense*; or rather *two-fold Nonsense*, by including in my *Proof*, a *two-fold Sense* which will at once shew, *That you neither Do nor Can know what you say*, either in your *Affirmative*, or in your implied *Negative*.

And whereas I do not intend to form a *Proof* that will be what we call an *Argumentum ad hominem* only against you, but that I design to make it bear *Equally* upon *All Spinozists* or *Materialists* whatsoever, by shewing, *That They are perfectly Blind, Ignorant, Unreasonable, &c.* That They cannot advance *One single Step* in their *Hypothesis*, with *Knowledge or Certainty*, with *Reason, Evidence or Truth, &c.* That *All they say* upon this *Most Important Subject*, amounts only to a *bare despicable Scepticism, &c.* in one word, *That They neither do nor can know what They say*, when they attempt to establish their *Atheism*, or any *Consequences* from thence, upon any *Principles of Human Knowledge or Reason* whatsoever: Since, I say, I design to make my *Proof* *Useful* in so *Universal a Manner*, I take Leave to en-

deavour to give it all the *Force, Authority and Weight* that *Human Reason, Knowledge and Evidence, Certainty and Truth* can afford to a *regular Demonstration*, or to a *Demonstration in Form*. In order hereunto, I shall first lay down a few *Definitions, Principles and Corollaries*, which are either taught by your self, or so self-evident, that none can doubt of their Truth. You have 'em in the following Lines, wherein you are to take every-thing that is said, in a strict Philosophical Sense.

Princip. 1.] Humane Understanding does not know Objects, or their Relations or Habitudes, but by the Intervention of their *Ideas*.

Princip. 2.] All *Ideas* are *Innate*, or *acquir'd* either from *Sensation* or *Reflection*. For here I do not treat of *Supernatural Ideas*, which are in the Power of GOD to infuse when he pleases.

Defin. 1.] By the Word, *Knowledge*, I mean the Perception of the necessary Connexion or Agreement, Repugnancy or Disagreement, of two or more *Ideas*.

Princip. 3.] Knowledge is two-fold, *Intuitive* and *Demonstrative*.

Defin. 2.] By the Words, *Intuitive Knowledge*, I mean the Perception of the Essential Agreement or Disagreement of two or more *Ideas*, arising immediately from comparing them together, or from the *Juxta-Position* or Application of the One to the Other, at once, or at one View.

Defin. 3.] By the Words, *Demonstrative Knowledge*, I mean the Perception of the Essential Agreement or Disagreement of *Ideas*, by immediately comparing some *Third*, single, or more *Ideas*, with the *Ideas* on both Sides successively, that is to say, with those *Ideas* whose Essential Agreement or Disagreement you wou'd perceive by a *Third Idea* or *Ideas*, by your common Measure.

Corol. 1.] It is impossible for us to bring into our Minds, or perceive, the Essential Agreement or Disagreement of any Ideas whatsoever, by comparing them together either Mediate or Immediately, but of such alone as are Innate, or acquir'd by Sensation or Reflection.

Corol. 2.] He is utterly ignorant of, and neither does nor can know what he says, [and withal, according to you, Sir, and to Truth too, Ridiculous and Unreasonable,] who Unites or Disunites Ideas, whose Necessary Agreement or Disagreement, he neither does nor can perceive, either Mediate or Immediately, either by Intuition or by Demonstration.

Princip. 4.] You profess and teach, in your Philosophy, That you are utterly ignorant of the Nature of a Spirit, and of Body; and, consequently, that you neither have, nor can have, a distinct Idea of any Real Substance.

Princip. 5.] You have no Natural or Innate Idea or Ideas, neither, according to you, are there any Natural or Innate; no, not that of God Himself, no more than the Ideas of a Ship or of a House are so.

Princip. 6.] Body and Mind, or Spirit, are, according to you, only Two different Collections of Properties or Modifications, which subsist in your One Only Cogitative and (a Contradiction) Corporeal Substance, that had no Beginning.

Now, Sir, this last Position is, as you know, the very Basis of Spinoza's Hypothesis, and, indeed, of all Atheism, whether Antient or Modern; and I am now regularly to demonstrate, that you neither Do nor Can, that it is Absolutely Impossible for you to Know what you say, when you establish It. Let it therefore please you to observe, that I make, YOU, to stand, in this Demonstration, for Spinoza, and all the few Materialists that have been, that are,

or ever shall be, in the World, for it will bear equally upon *All of 'em*. I begin thus :

You neither *Do* nor *Can*, nor is it *Possible* for you to *Know* what you say, when you assert, That *Body* and *Mind* do subsist in your *One Only Substance*, but by the *Intervention* of the *Ideas* for which you make the Words, *Body*, *Mind*, and *Substance*, to stand in your Discourse : By *Princip. 1.*

You neither *Do* nor *Can*, nor is it *Possible* for you to *Know* what you say by the *Intervention* of those *Ideas*, but by perceiving a *Constant, Visible, Immuta-
table, Necessary Connexion or Agreement*, between the two *Ideas* for which you make the words, *Body* and *Mind* to stand, and the *Idea* whereof you make the *Term, Substance*, a Sign. By *Defin. 1.*

You neither *Do* nor *Can*, nor is it *Possible* for you to perceive that *Connexion or Agreement*, but either by *Intuition*, or by *Demonstration*. By *Princip. 3.*

Now I leave out the Word, *Body*, since every one knows that what you mean by it, to wit, *Extension, Solidity, Figure, &c.* do subsist in, or are *Properties or Modifications of Matter*. I proceed, therefore, and say: That you neither *Do* nor *Can*, neither is it *Possible* for you to perceive the said *Connexion or Agreement*, between your *Idea* of a *Spirit*, and the *Idea* for which you make the Word *Substance* to stand, either by *Intuition*, or by *Demonstration*. Both Parts of this Assertion are singly and distinctly made out in the following manner.

By *Intuition*, you neither *Do* nor *Can*, neither is it *Possible* for you to perceive the said *Connexion or Agreement*, between your *Idea* of a *Spirit*, and the *Idea* of your pretended *One Only Substance*, any other way, but by the *Immediate Application, or Comparison* of your *Idea* of a *Spirit*, with the *Idea* of your pretended *single Substance*, at Once, or at *one View*. By *Defin. 2.*

YOU

You neither *Do* nor *Can*, neither is it *Possible* for you to compare any *Ideas* together *Immediately*, at *Once*, or at *one View*, or to perceive the *Agreement*, or *Disagreement* of *Any*, *Immediately*, but of those alone which are *Innate*, or which you had either from *Sensation*, or from *Reflection*. By *Princip. 2.* and by *Corol. 1.*

But you have no *Innate Idea* at all : By *Princip. 5.* And you neither have, nor can have, either from *Sensation*, or from *Reflection*, a distinct *Idea* of your pretended *One Only Substance*. By *Princip. 4.* Consequently, you neither *Do* nor *Can*, 'tis *Impossible* for you to bring *It* into your *Mind*, and therein to compare *It* *Immediately*, at *Once*, or at *One View*, with your *Idea* of a *Spirit*. By *Corol. 1.*

By *Intuition*, Therefore, you neither *Do* nor *Can*, 'tis *Impossible* for you to perceive, any *Manner* of *Connexion* or *Agreement* at all, much less a *Constant*, *Visible*, *Immutable Necessary Connexion* or *Agreement*, between your *Idea* of a *Spirit*, and the *Idea* of your pretended *One Only Substance*. This is a *Demonstration* of the *first Part* of the *Affertion* or *Proposition* I undertook to make out. And its *second Part* is prov'd in the following manner.

By *Demonstration*, you neither *Do* nor *Can*, neither is it *Possible* for you to perceive the said *Connexion* or *Agreement* between your *Idea* of a *Spirit*, and the *Idea* of your pretended *single Substance*, but by the *Intervention* of some *Third* or more *Ideas*, of some common *Measure* ; but by comparing your *Third* or more *Ideas* *successively*, with the *Ideas* on both sides, with your *Idea* of a *Spirit*, and with the *Idea* of your pretended *single Substance*. By *Defin. 3.*

You neither *Do* nor *Can*, neither is it *Possible* for you to bring into your *Mind*, and to compare together *successively*, any *Ideas* whatsoever, but such alone as are *Innate*, or acquired, either from

Sensation or from *Reflection*. By *Princip. 2.* and by *Corol. 1.*

Now you have no *Innate Ideas* at all: By *Princip. the 5th.* And you neither have, nor can have, any distinct *Idea* at all of your pretended single *Substance*, either from *Sensation* or *Reflection*: By *Princip. 4.* Wherefore, you neither *Do* nor *Can*, neither is it *Possible* for you to bring *It* into your *Mind*, with your *Idea* of a *Spirit*, or therein to compare both of 'em together *successively*, by the *Intervention* of any *Third* or more *Ideas* whatsoever. By *Corol. 1.*

By *Demonstration* therefore, or by the *Intervention* of any *Third Idea*, or *Ideas* whatsoever, you neither *Do* nor *Can*, neither is it *Possible* for you to perceive *Any Manner* of *Connexion* or *Agreement* at all, much less, a *Constant*, *Visible*, *Immutable*, *Necessary* *Connexion* or *Agreement*, betwixt your *Idea* of a *Spirit*, and the *Idea* of your pretended *One Only Substance*: By *Defin. 3.* This is a *Demonstration* of the *second Part* of the *Proposition* I undertook to prove.

Now, since you neither *Do* nor *Can*, since it is *Impossible* for you, either *Mediately* or *Immediately*, either by *Intuition*, or by *Demonstration*, to perceive any *Manner* of *Connexion* or *Agreement* at all, much less, a *Constant*, *Visible*, *Immutable*, *Essential* *Connexion* or *Agreement* betwixt your *Idea* of a *Spirit*, and the *Idea* of your pretended *One Only Substance*, you neither *Do* nor *Can*, 'tis not *Possible* for you to *Know* what you say, nay, you act directly contrary to *Human Knowledge*, *Reason*, *Certainty*, *Evidence* and *Truth*, you are perfectly *Unreasonable*, when you assert, that *Body* and *Spirit* do subsist in what you call *God*, that is, in your pretended *One Only Corporeal Substance* that had no *Beginning*. By *Corol. 2.*

This, Sir, is the *Whole* of what was directly to be *Demonstrated*: But the more distinctly to perceive how this *Proof* bears upon your implied *Negative*,
and

and your other Principles, we must remember, that by making the Collection of Properties which you call *Spirit*, actually to co-exist with that other Collection which you call *Body*, in the very *same Corporeal Substance* which had no *Beginning*, you, with *Spinoza*, make that *Substance* to be *Actually* and *Eternally*, both *Cogitative* and (A Contradiction) *Corporeal* or *Material*; and thus, according to the subtil Direction of your Fellow-Pupil, you *Unite Eternal Thinking* to *Eternal Matter*, and thereby fundamentally destroy the *Existence* of an *Eternal Spirit*, even according to *Locke* himself, *Essay*, B. 4. C. 10. §. 13. Now if you only substitute the Terms requisite, the foregoing *Demonstration* will likewise *Geometrically* and *Directly* prove, That you neither *Do* nor *Can*, that it is not *Possible* for you to *Know* what you say, either when you assert, that the *Mind* is *only a Collection of Properties*, or when you *Destroy* the *Existence* of an *Eternal Mind* or *Spirit*: It will likewise prove in the same Manner, that you neither *Do* nor *Can*, that it is not *Possible* for you to *Know* what you say, no more than it is for a *Ship* or a *House*, when you *Magisterially* maintain, that the *Idea* of *GOD*, is no more *Natural* to, or *Innate* in *Us*, than the *Idea* of a *Ship*, or of a *House* is so, &c.

Being thus acquainted with the Universal Use of this *Demonstration*, as to the Doctrines we have mention'd, let us now, on the other hand, observe more distinctly, how far, and in what manner it bears upon our *Spinozists*, who maintain those Principles. Now, by proving that They neither *Do* nor *Can*, that it is not *Possible* for them to *Know* what they say, in All or in Any of the foremention'd important Particulars, it Unmans them quite, and renders them perfectly Unreasonable. For,

First,

First, 'Tis well known that you cannot touch a Man in a more sensible manner, even in common Conversation, especially when discoursing of Important and Learned Matters, than to make it Unanswerably appear before the Company, that he neither *Does* nor *Can*, that it is not *Possible* for him to *know* what he says in the most essential Parts of his Discourse. And when this is done in Print, the Impression it makes, must be proportionably greater.

Secondly, The proving that a Man *Does* not, nor *Cannot*, that it is not *Possible* for him to *know* what he says, is the proving him to be *Unreasonable* in all *Essential* *Respects*: *Unreasonable* for asserting without *Knowledge*: *Unreasonable*, for asserting without *Evidence*: *Unreasonable*, for asserting without *Certainty*: *Unreasonable*, for asserting without *Truth*: *Unreasonable*, I say, for acting in those Particulars, contrary to the *Dictates* of *Reason* itself, which will have us under the Penalty of forfeiting any Claim to common Sense, not to maintain or assert any-thing of Moment, in those Circumstances, as you often observe, after others, in your *Philosophy*.

Thirdly, When the Doctrines maintain'd or asserted, are of the highest Importance to Mankind, and that those who maintain 'em, are actually in the fore-mention'd Circumstances, and have, besides, all the *Jewish*, *Pagan*, and *Christian Antiquity*, not to mention the *invincible Bent* of *Humane Nature* itself, *invariably* and *unanimously* against 'em; then to *demonstrate*, that they neither *Do* nor *Can*, that it is not *Possible* for them to *know* what they say, is to prove them to be *Something* far worse than *unreasonable*.

By what has been said, you see, Sir, how universal the foregoing *Demonstration* is, as to *Things* and *Persons*; and I have told you that it is equally so, as to *Time* and *Place*, when I concluded my *Appendix* to

Spic-

Spinoza Reviv'd, speaking of it to this purpose:

‘ If our few *Spinozists* pretend to be *Thinking, Knowing, Understanding, Reasonable Creatures*, and to act accordingly, they must abandon their monstrous Cause, as being entirely desperate, upon Supposition that the foregoing *Demonstration* is, and will hold, true; and I dare stand *Security* that it is exactly so, and will continue to be so, whilst *Humane Understanding and Knowledge* shall continue to be *Humane Understanding and Knowledge*.’ So that All *Spinozists* must continue, with their Brother in the *Psalmist*, to say *It* in their *Heart*; or, if they speak *It* out, to be *Incomparably Worse* and more *Despicable* than they were, before they express’d their *Folly*, or discover’d their *Frenzy*, that is, some degrees below the very *Brutes*, whilst *Humane Understanding and Knowledge* continues to be *Humane Understanding and Knowledge*. Considering therefore, that the said Proof reduces all *Atheists*, in all *Times and Places*, to an *Eternal Silence*, or, if they speak out, to the fore-mention’d Condition; give me leave, Sir, to have a more real Satisfaction, for my being Author of that one single *Demonstration*, than I shou’d have, had I wrote Twenty Volumes in Folio, and charg’d each Page with the Learnedest Languages extant. But ’tis both diverting and instructive to hear you speak of that Performance.

You tell us, in the Close of your *Remarks*, That I undertook to prove you guilty of *Spinozism Geometrically*, but that there needs no more but to read what I wrote, to laugh at my false *Geometry*. Now this is false in all Respects. I never undertook to prove, *Geometrically*, that you have establish’d *Spinoza’s Hypothesis*, tho’ I cou’d, and can still, do so; but after having made that evidently to appear in the common familiar way, I undertook to prove, and have *Geometrically demonstrated*, That you neither Did nor Cou’d, that it was not Possible for you to know

know what you said, when you establish'd that *Hypothesis*. Now this sounding too harsh, and bearing too hard upon a nice Reputation of Learning, it was very easily misrepresented. But, to pass this by, since you have read what you are pleas'd to call *False Geometry*, you give us to understand that you have laugh'd heartily at it; from whence the *Natural and Genuine Conclusion* is, That your *Inside* was by far more *Ridiculous* than your outward *Appearance*, at least whilst that *Fit* lasted. For there is not in *Euclid*, or in any other Geometrician, Mathematician, or Philosopher, extant, a more perfect and certain *Demonstration* than that is, as you have it form'd in this Letter. And how cou'd you therefore chuse but to laugh heartily at It! For It secures to It-self the *Perception, Knowledge, Judgment, and Reason* of the *Mind*, with the *Evidence, Certainty, and Truth* in the *Objects*; and hereby leaves it's Opponents no other Capacity to attack it, but only a bare *Power* of pretending to *Laugh, or Cry, or Whistle*, or to make some other such Grimaces at It, by the sole *Mechanism* of the *Body*. Yet I am really glad that It left you that *Power*, and but that *Power* alone, since I have thereby gain'd my Point on all sides. For the *Real, Philosophical, Scientific, Mathematical Learned*, being persuaded of two things: First, That it is the highest Improvement and Accomplishment of Human Learning, Knowledge and Reason, to reduce the *Objects* of our Thoughts, especially the most important, to a *Regular Geometrical Demonstration*: Secondly, That this carries in It, *Evidence* beyond *Exception*, *Certainty* beyond *Doubt*, and *Truth* beyond *Contradiction*: I was sure the foregoing *Proof* would have the Approbation of those Gentlemen. And, indeed, if I had any Ground for doubting of this, I had consulted the *Master*, knowing that Sir *Isaac* wou'd, with that Humanity and Candor which always accompanies real Know-

Knowledge, examine the Difficulty, and set the Matter in a true Light.

But, on the other hand, I did not expect that the said *Proof* wou'd be consider'd and approv'd in like Manner, by the *Grammatical, Rhetorical, Historical, Verbal* or *Nominal Learned*. For these Gentlemen, not understanding well the *Nature* of a *Demonstration*, might believe it to be a sort of Reasoning that can be False or confuted: But your *Laughing* at It, when highly concerned to overthrow It, is sufficient to convince them of the Contrary. And, indeed, whoever considers that you are the Ring-leader of our few *Spinozists*, and by far the *Learnedest* of 'em; that you have been for above fifteen Years, in several *Parts* of your *Works*, endeavouring to establish and spread their *Hypothesis* in various *Shapes*; that you have made It the *Basis* of your *Philosophy*, and taught It at large, especially in your *Logick, Ontologia, and Pneumatologia*, the very *Treatise* which you say, in the Close of your *Remarks*, will discharge you from being a *Spinozist*, that is, the very *Treatise* wherein you compleatly establish that *Hypothesis*: Whoever considers the designedly severe Form of the foregoing *Demonstration*, when it says, *That you neither Do nor Can, that it is not Possible for you to Know what you said all that While, in all, or in any of those Places*: Whoever considers all this, I say, together with a nice *Regard* to a *Reputation* of *Knowledge* and *Learning*, will conclude even from those *Externals*, that if it had been Possible for you to confute my *Proof*, you wou'd have done it without any *Excuse* or *Delay*. But, Sir, permit me to tell you plainly, that That is as *Impossible* to be done, as it is for you, by a *single Wish, Will* or *Thought*, to pull down the *Sun* to the *Periphelium* of our *Globe*, and to make us shake Hands, and *Converse* freely, with those rare *Creatures* which you have plac'd in that *Planet*, by the sole *Power* and

An-

Authority of Spinoza's Hypothesis. It only remains, Sir, that you do either Publicly persist in your Errors, Contrary to Knowledge, Reason, Evidence, Certainty and Truth, and in direct Opposition to the Unanimous, Constant and Declar'd Judgment of all the Great Men that ever were in the World; which GOD in Mercy avert: Or, That you do Publicly recall those Errors, according to the Dictates of Reason, to Knowledge and Evidence, to Certainty and to Truth, which GOD grant you may do: And then I shall be, with as much Sincerity, Esteem and Respect, as any real Friend can be,

S I R,

Your Most Humble

And Obliged Servant,

William Carroll.



P O S T S C R I P T.

SINCE there is room left, permit me to acquaint you, that tho' your Correspondents here, are not so Able, yet they are as Willing as you can be, to promote your common Cause. For, notwithstanding the Care I took to secure the Impression of *Spinoza Reviv'd*, from the Attempts of Malice, yet Means have been found, to render my Caution useless, and to cause all, I say all, every one of the *References* in it to your *Philosophy*, to be alter'd and wrong-printed. But since you have the same *Quotations* here, rightly refer'd to *Book, Page and Section*, this Letter will, in some Measure, make amends for that foul Play. I beseech you to believe, 'tis not out of Vanity that I spoke somewhat highly of my own Performance in the preceding Pages, or any where else upon this Subject. I have designedly given it the Turn and Air it has, and spoke of it as I have done, for these two Reasons. *First*, To engage those who are concern'd, by the most pressing Motives, to examine it; perswaded that what I have said is True, and hoping that they wou'd find it to be so, and acquiesce in it: Or, *Secondly*, In case of Silence, to convince the rest of Mankind, that it was not possible for them to offer any thing against it.

ERRATA.

Page 3. L. 27. r. his. P. 15. L. 18. r. as. P. 22. L. 26. r. this.
P. 31. L. 7. r. Opinions. P. 39. L. 24. r. faithfully. P. 53.
L. 4. r. Pag. 218. P. 61. L. 29. r. You.

